

DAVIDS  
Pastorall Poeme: E S

OR  
Sheepeheards Song.

SEVEN SER-  
mons, on the 23. Psalm  
of David, whereof the last  
was preached at Ashford in  
Kent, the day whereon our  
gracious King was there  
proclaimed.

By THOMAS JACKSON Preacher of  
Gods word at Wic in Kent.



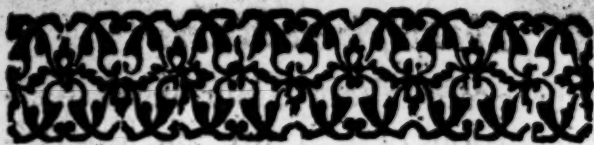
LONDON,

Printed by Thomas Purfoot, and are  
to bee sold by Edmund Weauer at his  
shop at the great North doore  
of Paules Church.

1603.







To the right worshipful  
*Robert Honnywood Es-*  
quire of Hoggesdon neare London,  
*and to the vertuous and zealous Gent le-*  
woman *Elizabeth Honnywood* his wife, my  
*Christian deare friends in the Lord,* Tho-  
mas Iackson Preacher of Christes Gospell, wisheth  
*an happie increase of all spirituall graces, with*  
*health and prosperitie in this life, and*  
*eternall happinesse in the*  
*life to come.*



Ir, it hath plea-  
sed God, that  
for some cer-  
taine yeares,  
there hath bin  
a Lecture hol-  
den by fiue o-  
thers of my re-  
uerend brethrē,  
and my selfe, e-

uerie Saturday, being the Market day at  
Ashford in Kent, where wee haue a wor-  
shipfull and Christian auditorie, where (as

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my turne came about) I haue handled diuerse portions of Scripture, and now lastly, in seuen Sermons, gone ouer the 23. Psalme of *Dauid*; and by Gods prouidence it so came to passe, that my course was to teach on Saturday the 26. of March, 1603. for which I had also prepared my selfe; but hauing certaine intelligence ouer night, both of the death of her Maiestie, and also that the high and mightie Prince, *Iames*, was proclaimed for our king, with generall applause in London, (whom God in mercy long preserve.) The consideration of these sudden and great accidents, and also hearing what a great auditorie there would be, both of Knights and Gentlemen, to proclaime the king there, and also of others, desirous to heare and see, did somewhat astonish me. But considering first, gods merciful dealing towards this land in this euill day, which wee haue so long feared, making our comfort suddenly to appeare, as a flash of lightning, which breaketh out of a darke cloude, and secondly his prouidence towards me, who calling mee on the sudden, to so great and waightie a dutie, yet eased me of halfe the paines by fitting

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ting it so, as my ordinarie text and pre-  
 meditations (with some small chaunge of  
 phrases or stile) did better agree with  
 the present occasion, then many others  
 which might haue beene purposely and  
 curiously chosen, I was much encouraged,  
 and by Gods mercie (to the comfort of  
 my selfe and others) discharged that du-  
 tie (his name for euer bee praised, who is  
 alwayes at the right hand of his vnwor-  
 thie seruants, to helpe them in time of  
 neede) since which time, I haue beene ve-  
 ry earnestly solicited by diuerse worship-  
 full and Christian good friends, to pub-  
 lish those my Lectures in print, that the  
 benefite thereof redounding vnto many;  
 by many, thankes might bee giuen vnto  
 God; whose request for a time, I verie re-  
 solutely gainsayd, as meeting with many  
 and those verie waightie discouragement-  
 s: first the great difference betwixt  
 preaching and reading, euen the same  
 matter, whereof one saith verie well, *The*  
*linely voyce is more acceptable, than writ-*  
*ten wordes.* And another saith: *Linely voyce*  
*hath a kinde of secret force, and powrefull*  
*sound: And Aschines* when he had read  
 the oration which *Demosthenes* had made

*Solet accepti-  
 or esse  
 sermo vi-  
 us, quam  
 scriptus.*

*Ber. epi. 66.*

*\*Habet nes-  
 cio quid la-  
 tentis ires-  
 ylas, vna  
 vox.*

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*Quid si ip-  
sum audis-  
setis sua  
verba reso-  
nantem.*

*Vix tota  
vita indi-  
ces.*

*Scribimus  
indocili doc-  
trique Poe-  
mata passim*

against him, and perceiued the people to wonder at the excellencie of it, he answered: *What would you haue thought, if you had heard him pronounce it himselfe?* And therefore I was loath to chaunge my tongue into a penne, and laying aside the gesture and countenance of a liuing man, to burie my selfe in a dead letter, of farre lesse effectuall perswasion. Secondly, the wise Preacher hath long since said, *There is none end of making of bookes, and much reading is a wearines of the flesh.* Eccles. 12. 12. which is most true in this bookish age, wherein as one saith, *It would require a mans whole life, but to read ouer the titles or inscriptions:* for now is the old Poets saying verified, *Learned and vnlearned, euerie one setteth pen to Paper:* And hereby it commeth to passe, that the world is ouerladen, and the Presses oppressed with an innumerable companie of frivoulous Pamphlets, the fruits of idle braines, sauouring of nothing but vngodlinesse, and carnall vanitie, and tend to none other end but the nourishment of all manner vice and prophanesse; oh that there were amongst vs, some zealous Ephesians, that bookes of so great vanitie might be

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be burned vp: Acts. 19, 29. Yea, there are many verie excellent Bookes, Treatises, Sermons, and Catechismes, but if there wanted any, there are many, both in regard of their abilitie, and leasure, farre fitter to employ themselues this way then my selfe, Thirdly, I feared, both the graue and wise censure of the godly learned diuines, to whom my spirit is subiect. And also the curious reprehensions of those Momj, and malignant sinister spirits, who say they would haue nothing printed, (if diuinitie,) but that which waderh into the depth thereof, and containeth the marrow and quintessence of learning, such as doe profoundly handle deepe poynts, and subtrill quiddities of controuerfies, publishing that which was neuer heard or knowne before. And (if humanitie) then nothing, but that which is excellent, for wit; singular for learning; rare for knowledge; and pollished with all the ornaments of eloquence; but in truth there can be nothing so well, learnedly, or godly done in either, but these men (as it were) pining away with enuie at other mens good) doe either bitterly backebite, reproachfully slander, vnderferuedly reprooue,



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proue, or maliciously defame. What is it then to publish any thing in print, but for a man to make himselfe a common by-word, a But for euery man to shoot his arrow at, euen bitter words, yea to offer himselfe to bee stung and torne, with the sharpe and venomous teeth and tongue of euerie reproachfull flanderer.

*Poscimus  
indocti  
doliique.*

*Act. 17. 21*

*Quid noui.*

Lastly, it is no small discouragement, to consider the vanitie of Readers in these dayes (which is not the least cause of so many idle and vaine bookes) who as if they were possessed with the Athenian humour, to delight in nothing but either to tell, or heare some newes: the first question at euery Stationers shoppe is, what new thing? and if it smell of the presse, and haue a goodly title (be the matter neuer so base and vnprofitable) it is a booke for the nonce; but be it neuer so good, if once the Calender be chaunged, that it beare the date of the former yeare, it is neuer enquired after, it may serue for couers to euerie immodest Poeme, girding Satyre, or ridiculous fable: and thus most men esteem of vaine books, more then of those that are profitable, but none almost esteeme



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esteeme of the best, but as men doe of a flower, whilest it is newly gathered, but afterwards it is throwne in the window corner, and regarded no more; this vanitie a learned and zealous Diuine, long since lamented; and surely it still encrease, and getteth ground, whereby many of Gods seruants, (most dysirous euery way, that God hath enabled them to doe good to his Church) are mightily discouraged from labouring in this kind: disgrace, pouertie, contempt and iniurie, being all the thankes, which many receyue for their paines, that if there were not other farre greater consideration, whereby these former are deuoured, and darkened as the light of a Candle by the Sunne at noone day; O Lord, how many excellent bookes are there, which had perished amongst the Mothes and Wormes, and neuer scene the light of the Sunne. First it is the greatest comfort that many a poore soule hath (next vnto preaching, Gods sanctified ordinance) that at leisure-times they may read or heare, some plaine exposition or Sermon, penned to their capacitie, and wherein many take exceeding comfort, delight, and profit. There are

*M. Dearing  
in his Preface to his  
Catechisme.*

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are many who for their age, sicknesse, foulnesse of weather, or other vrgent occasions, cannot alwayes heare the word, where, and when they would, who yet hauing some godly mens labours, may by the reading of the Scriptures, and them, in some measure, supplie the want of better meanes, and increase in themselves the knowledge, feare and loue of God.

Againe, though there be mo books, godly and learnedly written, then well read or vsed; yet shall the Church of God, so long as it remaineth on earth, stand in need of new Tractates, Comments, Sermons, and Catechismes, as new reasons, illustrations, and methodes are inuented, as new doubts, controuersies, errors or heresies do arise, and as men do diuersly bend themselves, to the studying and handling of particular heads of doctrine, and parts of the word of God. Again, all is not expected at one mans hands, one may sleepe, where another waketh, two eies see more then one, one may be darke and concise, where another is large and plain, yea in a word, as in diuerse speakers, so in diuers writers (handling the same doctrine in generall) we shall see the admirable

*Non omnia  
possumus  
omnes,*

*Plus oculi,  
quā oculus,*

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nable varietie of spirituall gifts, each one differing from other, both in method, and maner, matter, & argument, whereby we may bee stirred vp to prayse the great bountie of God, and also, his wisedome towards his Church, that whome one booke sauoureth not, he may yet like the taste of another, the doctrine of godlines beeing as a large field, wherein manie thousands may labour, and yet all haue elbow roome; and like a great fountaine or Well, whereout euery man may draw his Bucket-full, and yet neuer see bot-tome. Lastly, some men, through some respect of kindred, friendship, acquaintance, or others, may bee drawne to reade some booke, whereas they would not haue regarded any other (though farre to be preferred) on the same argument. The consideration whereof, hauing the publike profite of many, and the eternall glorie of God (as the propounded scope and end of all my labours) before mine eies, together with the importunate perswasion of my deare and Christian friends in the Lord, haue drawne mee into the violent current of this time, to cast my mite into the Lords treasure, in publishing

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*At nunc e-  
tiam citius  
vereor, quā  
bene.*

thing these my poore trauelles, which long since had come abroad, if I could haue beene sooner thereunto perswaded. I haue not altered any thing of the matter which was deliuered; or of the method which I obserued therein, onely I haue added the testimonies of certaine godly and reuerend men, whose wordes and sentences in teaching I reported (in our owne naturall mothers tongue) but concealed both names and places, and the rather I now set them downe, because many (either simplie deceiued, or maliciously froward) condemne all such for meere ignorant and vnlearned, whose Sermons are not stuffed full with sentences of a strange and vnknowne language, alas, who knoweth not that any man but merely qualifed with gifts, and taking any commendable paines in his study, may plentifully alledge the testimonies of mē, if they saw the same warrantable, or profitable (and not rather hurtful) to the edification of the Church of God? But I haue placed them in the margent, as also the testimonies of Scripture, because I would not haue the simple reader any way interrupted, he may at his pleasure, hauing on-  
ly

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ly the matter, make a pawse for the examination of any thing auerred by the testimonies alledged.

As for the matter, to commend it, I need not, for if it be the pure\* word of GOD, \*Ps. 12. 6.  
(as I perswade my selfe it is) then it is Reu. 3. 18.  
more precious, than fined gold, sweeter Psal. 19. 10.  
than honie, and cleerer than the light, if it  
bee as comfortable in reading, as those  
who haue enforced me to publish it, (as  
they said) found it in preaching, I doubt  
not, but God thereby shall bee glorified,  
his Saints comforted, and my soule reioy-  
ced, in the day of the Lord Iesus; but as  
for the manner; the stile may seem harsh  
and vnpleasant, handling a Shepheards  
song, after a Shepheardly and rude man-  
ner, for (as your Worships know) my man-  
ner is not at any time, to studie for words,  
but for matter, which so I deliuer in such  
words, as I may be vnderstood of the sim-  
plest hearer, I care for no more; mine on-  
ly desire, being to instruct Gods people,  
with the plaine euidentie of the spirit, and  
of power. And therefore as in the deli-  
uering; so also in the penning and setting  
downe thereof, I haue neither vsed curio-  
sitie of words; eloquence of speech; glo-  
ousnesse

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ousnesse of stile, nor of obscuritie, and darkenesse of matter, to declare a deepe profoundnesse, but haue endeauoured in all simplicitie of spirit, sinceritie of heart, plainesse of phrased, and sensible maner, to deliuer the only truth, to the Saints of god.

It is the first thing of mine, that euer passed the Presse, and therefore great reason, that I should dedicate it, to the first friends, that euer I had in this Countrey, who first wonne mine affection by courtesie, and since many waies confirmed it, by desert; it was long since planted, and being plentifully watered, it still groweth, and shall, till in the next life it be perfected. Vnder your roofo I found a happie rest, when I left your brothers house, a Gentleman truely religious, and worshipfull, by whose louing Sonnes meanes, I was first drawne into these Southerne parts: by your Christian example, and religious exercises in your familie, I was awakened forth of that spirituall slumber, into which I fell, so soone as I left the Vniuersitie, and the ordinarie hearing of a most zealous man of God, who spent himselfe as the lampe, to giue light to the Church, whose soule is now at rest with God,

*Amer verus, non nouit finem.*

*Mr. woodward of Buckingham-shire.*

*Mr. Perkins.*



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God, and who first turned my feet towards Gods Kingdome. Your Worships were my first encouragement to the study of Diuinitie, (and that with no small hindrance to your childrens proceeding in learning, whom I taught:) by your meanes did I first enter into this office, and was called vnto this place, where I do now exercise, and from you and yours, haue I receiued manifold encouragements in my ministrie, the Lord register them in his Booke, that they may be remembered, and come in your good accounts, at the glorious day of his sonne, and be requited seauen-fold into your bosomes; wherefore (hauing none other thing) that I may not be vnthankfull, which of all other sinnes (euen amongst the heathen) hath euer been reputed most vile, & odious; whatsoever respects others haue, onely to auoide the note of ingratitude, doe I presume to dedicate to your Worships, these first fruits of my labours in this kind; that as you heard the first Sermon that euer I preached, your Sonne, was the first child that euer I baptised, & your daughter, the first that euer I married, so you would vouchsafe to patronize these few

A

Sermons

*Ingratum  
si dixeris,  
omnia dixeris.*

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Sermons, being the first thar euer I published: let then this poore Infant, which knoweth not whither to flie, but vnto you (as you haue giuen cōfort vnto his Father) find some shadow vnder your roofe, till the stormes of virulent tongues bee ouerpast. Accept of this small testimonie of my great good will, according to your wonted curtesie; and surely, if I shall heare that it is fauourably entertained of you, and curteously accepted of the brethren, I shall not onely greatly reioyce, but also shall hereby be stirred vp, and pricked forward to the publishing hereafter of other things, with more time, better aduice, exacter diligence, mature deliberation, and sounder iudgement, thorough the grace of God, increasing his gifts in me. The Lord for his mercies sake, graunt that these my first labours, may bee accepted of the Saints, and tend to the glorie of God. And I hartely beseech the Lord God of all grace, the Fountaine of all goodnesse, and giuer of all spirituall blessings both for your selues, your sonnes, daughters, brethren, sisters, and kinsfolks, and your whole religious Stocke, and Familie, and specially for that reuerent religious

*Non in principis perfecti fuerunt, sed de parvis principis, ad ea que perfecta sunt perueniunt. Ambrosius.*

*The Epistle Dedicatorie.*

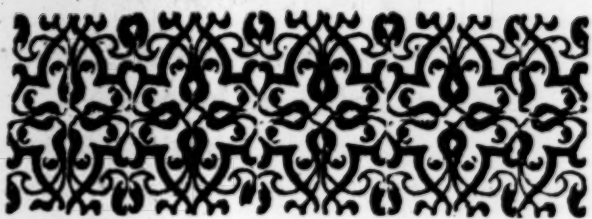
gious Matron, your deere mother, whom  
God hath many waies honoured, and af-  
ter many great storms, sweetly refreshed,  
to her euerlasting consolation in Christ,  
to endue all your soules, with heauenly  
knowledge, faith, zeale, and loue to God  
his truth, and Saints, and bestowed great  
worldly blessings of wealth, wisdome,  
and reputatation: so it would please him  
to preferue and keepe you all, in pure Re-  
ligion, perfect peace, feruent loue, vnfay-  
ned faith, reuerent feare, and true holy-  
nesse, all the daies of your liues, that the  
course of this miserable wretchednesse fi-  
nished, you may receiue the happie fruit,  
of the glorious Gospell, with all the  
Saints, and bee crowned with immortall  
glorie, in his purchased Kingdome, where-  
vnto he speedily bring vs, for his mer-  
cies sake in Christ, Amen. From

*Wye, in Kent the last*  
*of September,*  
*1603.*

*Your Worships, in all Christian du-  
tie to command:*

THOMAS JACKSON.

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m  
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g



✓  
TO  
THE GODLIE DIS-  
posed Reader, and spe-  
cially to his Countrey-men, Kins-  
folkes, and friends, in  
Lancashire.



Race, mercie, and peace,  
with increase of all godli-  
nesse and pietie, from God  
the Father of all mercie,  
thorough the inualluable  
merites of Iesus Christ,  
our onely all-sufficient Redcemer, by the  
working of the most mightie, and lively spi-  
rit, the elects comforter, for euer be multi-  
plied, Amen. Although it hath pleased  
God, who hath the starres (euen all the An-  
gels, or Ministers of the Churches) in his  
right

## To the Godly

<sup>a</sup> Reu. 1. 16 right hand<sup>a</sup>, to fixe me in these Southerne  
<sup>b</sup> Mat. 5. 14 parts, to giue light vnto his people<sup>b</sup>, and  
 not suffer me (according to my hearts desire)  
 to fasten the cords of my remoouing Taber-  
 nacle amongst you, yet no distance of place,  
 or continuance of time, can alienate or e-  
 strange mine affections from you; S. Paule  
 wished himselfe accursed, and sperate from  
 Christ, for the good of them that were his  
<sup>c</sup> Rom. 9. 3. kinsfolkes, according to the flesh<sup>c</sup>. And  
 surely, my heart were harder than flint, if I  
 should not haue speciall affection, to my na-  
 tive soyle, where I haue so many louing bre-  
 thren, and a sister, deere kinsfolkes, and  
 faithfull friends: yea, my heartie desire, and  
 prayer vnto God, is, that you may come to  
<sup>d</sup> Ro. 10. 1. the knowledge of the truth, and be saued<sup>d</sup>,  
<sup>e</sup> 2 Tim. 3. 7 that as nature hath bound vs together, wee  
<sup>f</sup> 2. Pet. 3. 9 my also be tyed in a straiter, and neerer bond  
<sup>g</sup> Gal. 4. 19. of Religion, being borne againe, after a spiri-  
<sup>h</sup> Iam. 1. 18. tuall birth<sup>e</sup>, speaking all the language of  
<sup>i</sup> 1. Pet. 1. 13. Canaan<sup>f</sup>. For your sakes therefore, deere  
<sup>k</sup> Esay 19. 18 Countreyemen, kinsfolkes, and friends, (and  
 specially so many as loue the Lord Iesus  
 Christ, and his Gospell, dwelling in Brom-  
 ley, Colne, Meriden, or thereabouts) haue  
 & specially beene drawne to the penning of  
 these



## disposed Reader.

these few Lectures, and to you do I commend them, as allequitie and reason would, that I should retorne the first fruits of my labours, thither, from whence I came, and where I had my first being and bringing up; accept therefore at my hands this poore mite, as a token and pledge, of one, that loveth you unfainedly in the Lord, that whereas, (by the far distance of place, and the great charge committed unto me, to bee attended vppon) I am letted from cōming vnto you, in regard of bodily presence, that I might be comforted together with you, thorough our mutuall faith, both yours, and mine: Yet by this means Po. 1. 12. the same might be in some measure supplyed, on my behalfe, & I hope you will acknowledge it, as a flower of your owne Garden, that with greater delight, you may smell vnto it, and the fruit of your owne field, and euen in that respect more willingly eat of it, & cheerefully digest it, to the increase of that stature, and strength, whereunto you haue already attained in Christ; Oh what a ioy it was, the last time that I was amongst you, to obserue euen a generall, and most blessed change, that whereas heretofore, nothing, but blind and superstitious deuotion raigned, men, general-

## To the Godly

ly being like old vessels, which could not bee seasoned, from retayning the sent of their first liquor, whereof many dregs remained, that so they might be fit to receiue the pure

h Mat. 9. liquor of the Gospell<sup>h</sup>. Nay alas, where

17. were they that should haue seasoned them? the word of God, being much more precious,

i I. Sa. 3. I. than in the daies of Elie<sup>i</sup>, scarce one Sermon within many miles, once a yeere to bee heard: Now it hath pleased God to send vnto you, many most godly and learned Preachers. Againe, in the people, what a loue doth there beginne to spring towards the truth? How cheerefully doe they by great companies flocke, to the hearing of the word? with what earnestnesse doe they thereunto attend? with what reuerence doe they by the way, and at home talke and conferre thereof? how beautifull are the feet of Gods Messengers, that bring glad tidings of peace vnto them, when they come into the Countrey? how importunately doe they require to haue the word of God preached? how diligently doe they employ, and exercise their Children, and seruants in the prinate reading of the Scriptures? Bibles, being to be found in most mens houses, whereas heretofore (for the most part,

## disposed Reader.

part) no other Bookes regarded, but such as  
 musled them vp in superstition, or prohanesse,  
 (wherein I desire the Lord to forgine the va-  
 nitie of my youth) yea, in euerie companie;  
 some are found, that are readie in the  
 Scriptures, and can speake with a grace  
 of the word of God<sup>k</sup>. Which when I  
 considered, me thought, in you was fulfil-<sup>k Eph. 4.</sup>  
 led, that which Christ once said, Lift vp <sup>29.</sup>  
 your eies, and looke vppon the Regi-  
 ons, for they are white alreadie to the  
 Haruest<sup>l</sup>: yea doubtlesse, the Haruest is  
 verie great, and the Labourers few<sup>m</sup>. <sup>1 Ioh. 4. 35.</sup>

Oh then deere Countrey-men, follow <sup>m Mat. 9.</sup>  
 Christ his counsell, pray the Lord of the <sup>37.</sup>  
 Haruest to thrust forth labourers into his  
 Haruest: that as your soyle, hath yeel-<sup>Mr. Iohn</sup>  
 ded as many glorious lights, and worthy <sup>Bradford,</sup>  
 instruments, in the Church, as any other <sup>Martyr.</sup>  
 Countrey in the Realme besides\*, Yea, fur-<sup>Nowell,</sup>  
 nished most places of the Land, with men <sup>Deane of</sup>  
 quallified with excellent gifts, for the worke of <sup>Paules,</sup>  
 the ministry. So it would please God, either to <sup>London.</sup>  
 raise vp amongst you, or (because a Prophet <sup>Dr. VVhi-</sup>  
 is not esteemed in his countrey<sup>n</sup>) to send <sup>takers, Reg.</sup>  
 some from elsewhere, that may be a light <sup>profess.</sup>  
 vnto you, to direct your feet out of darkenesse, <sup>Cantab. An-</sup>  
 and <sup>glia, lux,</sup>  
<sup>Vnta Rome, ma-</sup>  
<sup>six.</sup>  
 and <sup>n Mat. 23.</sup>  
 57.

## To the Godly

Mat. 4. 16 and shadow of death<sup>o</sup>, into the way of  
righteousnesse and life, by Iesus Christ,  
and to this end that hee would mooue the  
heart of our gracious King, and all godly  
Rulers under him, with a tender commis-  
eration, of the lamentable estate of so good  
a people, who haue so many yeeres wandred  
like sheep, for want of a Shepheard, and ther-  
by made the more subiect to be drawne a-  
way, by the subtil and damnable flutte-  
ries, of roaging and vagabond Iesuites and  
priests. And heerein I most instantly en-  
treat you, in the bowels of Christ, that you  
bee not wanting to your selues, but with  
all care, and conscience; zeale, and dili-  
gence; seeke the meanes whereby you may  
be edified to eternall life, whilst this hap-  
pie time of grace and mercie lasteth; that  
so all of you may haue hope; sinne, may  
bee abolished; idolatrie rooted out, Anti-  
christ ouerthrowne, Sathan trodden downe,  
Hell confounded, the Gospell increase, and  
righteousnesse flourish, to the glorie of God,  
and ioy, of our godly King. Oh my deere  
Countrey-men, kinsfolkes and friends,  
walke no longer in the ignorant, superstiti-  
ous, and sinfull waies of our fore-fathers,  
but

## disposed Reader.

but turne to the Lord, and declare repentance, by the fruites thereof, come to the Lord whilst his armes are stretched out to embrace you, seeke him whilst he may be found, call on him, whilst the time is conuenient, and forsake all euill, both in Religion, and conuersation, so shall God bee glorified, your soules saued, and all that loue you in the Lord, exceedingly comforted. For the stirring of you up whereunto, I am bold to commend this my first trauell unto you: vouchsafe therefore, with a louing mind, to accept my faithfull meaning towards you, open the Booke, and read it with a desire to profite by it, it containeth not any thing, to delight the vaine eare, or content the curious mind, but that which may instruct the ignorant, comfort and strengthen the weake, and feeble conscience: wherein, if I can promise nothing else, yet this one thing may I assure thee, that thou hast this whole Psalm, more amply, & orderly handled, than (to my knowledge) by any heretofore; I craue therefore, that if this Booke shall fall into the hands of such, as (either because they heard these Lectures, or are otherwise so full of knowledge) can gather

## To the Godly

no sweete, from this withered flower, that yet they would fauourably let it passe, to such as it is sent, remembring S. Augultins counsaile, let those that know it alreadie, pardon me, least I offend them, that know it not; for it is better, to giue to him that hath, than to turne away him that hath not\*. And if it come into the handes of such, who take a speciall felicitie, to carpe at other mens doings, this is mine onely comfort, that no man euer pleased all parties: and therefore, seeking the profit of many, I contemne the carping reproofe of some, and applying my selfe onely to please God, and the godly, I waigh not at a strawe, the censure of the wicked. Farewell, courteous Reader, and if thou findest any thing comfortable heerein, giue God his due for it, and as I shall pray for thee, that thy labours herein, and all other thy godly exercises, may bee blessed with a fruitfull increase, of all spirituall graces; so I intreat thee, to beare with such escapes and faultes, as shall happen in the printing, (if there bee any) and especially to helpe me with thy faithfull prayer vnto God, for the increase of his graces in me, that

\* Ignoscant  
scientes, ne  
offendantur  
nescientes;  
satius est  
enim offer-  
re habenti,  
quam dis-  
ferre non  
habentem.  
de Bapt.  
Cont. Do-  
nat. 1.

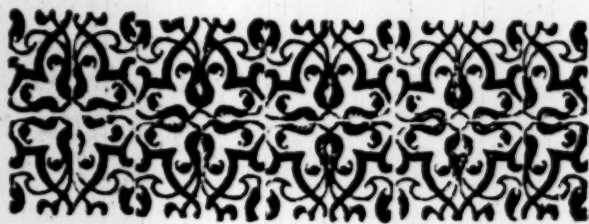


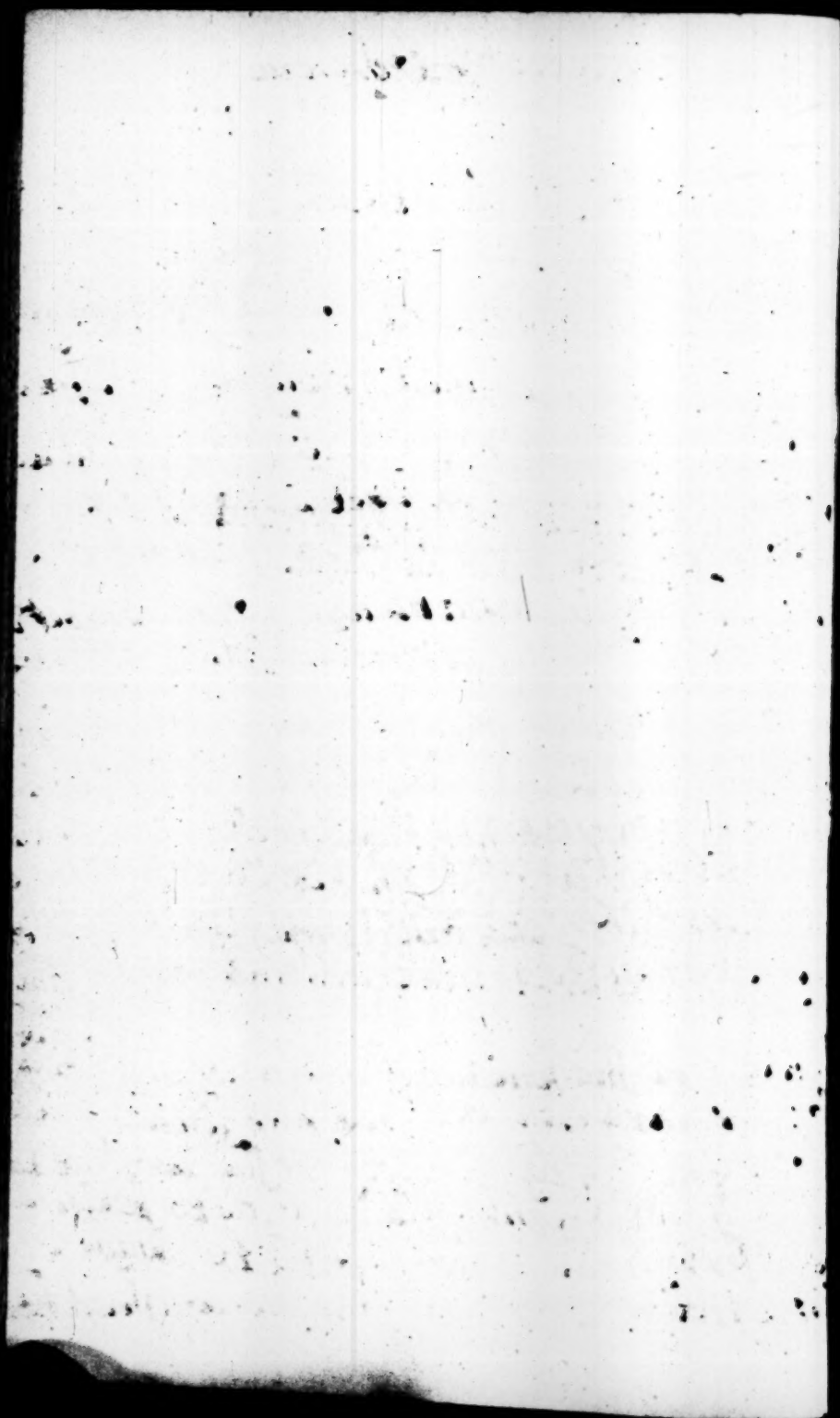
disposed Reader.

*that the Church in Christ, may more, and  
more bee profited by me. From Wie  
in Kent, the last of Sep-  
tember, 1603.*

Your most heartie Wel-willer, and  
Seruant to you all for Christ.

*Thomas Iackson.*





# Marie Magdalene

When Blessed Marie wip'd her

When Blessed Marie wip'd her Savour  
whose precepts she had trampled on <sup>feet</sup> before  
And wore them for a jewel on her head  
Shewing his steps should be the street.  
wherein she thenceforth eockmore.  
with pensive humblenesse would live

he being stained her self - why did he strive  
make him clean who could not be defiled  
why kept she not her tears for her own fault  
and not his feet: Though we could dive  
tears Like seas our sinnes are piled  
ever then they in words and works <sup>can</sup> show

are soul. She knew who did vouchsafe  
bear her filth, and that her sinnes did  
open God himself: wherefore she was not lo  
she had brought where with to stain -  
to bring in where with to wash -  
yet in washing one she washed both





**T H E**  
**F I R S T S E R M O N**  
*upon the 23. Psalm.*

*The Lord is my Shepherd, I shall  
not want.*

**I**T seemeth, that songs,  
poems, & verses were  
first inuented, for this  
end, vz. That mans na-  
ture delighting in mu-  
sique, matters deliue-  
red in meeter, beeing  
without tediousnesse the oftner repeated,  
might thereby be consecrated to perpetu-  
all memorie; and for this cause the holy  
Ghost, condescending to our weaknesse,  
hath directed holy men of God, the pen-  
ners of the sacred scriptures, to frame ma-  
ny things, most excellent & memorable,  
B into

## The first Sermon,

- into verse or meeter, so haue we the song of *Moses*, declaring the merciful, & miraculous deliuerance of Gods people out of Egypt, and the iust & powerfull destruction of their enemies in the red sea<sup>a</sup>; another, containing a perticular rehearfall of Gods benefits, and their ingratitude<sup>b</sup>. Also the song of *Deborah* and *Baracke*, for the glorious conquest, and mightie deliuerance of the people from the flauerie of *Iabin*, by so vnlooked for an ouerthrow of *Siferah* and his hoast<sup>c</sup>. When little *Dauid* so victoriously triumphed ouer proud *Goliath* of the Philistims, the women met *Saule* the King, and *Dauid* his seruant, ioyfully, singing, and playing vpon their Timbrels, viols, and other instruments, & thankfully recording as followeth, *Saule* hath slaine his thousand, & *Dauid* his ten thousands<sup>d</sup>. *Hannah*, when God had taken away her reprochfull barrennesse, and made her honorably fruitfull, she sung, & said: <sup>e</sup>Mine heart reioyceth in the Lord, mine horne is exalted in the Lord. When God had looked vpon the humilitie of the blessed Virgine, and made her the glorious vessell of Christ his conception, shee gaue glorie vnto God in a song, and said, My



My soule doth magnifie the Lord, and my spirit reioyceth in God my Sauour <sup>f</sup>. So <sup>f Luk. 1. 46</sup>  
*Zacharie*, after the birth of *Iohn Baptist* his Sonne, when his mouth was opened, and tongue loosed, he spake, and praised God, prophecying, and saying: Blessed bee the lord God of Israel, because he hath visited and redeemed his people <sup>g</sup>. Old Father *Simeon* embracing the babe Christ with his armes, according to the promise of the holy ghost, thankfully breaketh out into this sweet swan-like song. Lord now lettest thou thy seruant depart in peace, according to thy word <sup>h</sup>. And not onely haue <sup>h Lu. 3. 28.</sup>  
these and many others, the Saints of God, in their prosperitie and flourishing estate, hauing receiued many good things; offered in their songs a sacrifice of praise, Euen the fruits of their lips, cōfessing his name <sup>i</sup>: <sup>i Heb. 13. 15.</sup>  
But also in their aduersitie & dolefull conditions, haue they poured out their soules, in songs vnto God; for though *S. Iames* seeme to oppose prayer and singing, as so diametrally contrarie, that no man can pray, singing: nor sing, praying, where he sayeth: Is any amongst you afflicted? let him pray: Is any merrie? let him sing <sup>k</sup>. Yet <sup>k Ia. 5. 13.</sup>  
surely it is most euident, that the Apostle therein

## *The first Sermon,*

therein requireth, first that in afflictions, when we are in distresse, and extreame anguish, we flye vnto God by prayer, and of him onely seeke release, and comfort; and when we are in prosperitie, and enioy the blessings of God at our wils, that then we giue thanks and praise vnto God: in our afflictions, praying, and not despairing, blaspheming, and seeking vnlawfull meanes of deliuerance with the wicked; and in our prosperitie, singing songes of praise, and not vain, light, and foolish ballads as the worldlings doe, and herein consisteth the opposition, and not in the former; for as in prosperity it is lawfull, in feruent prayer to mourne, sigh, sob, and lament: so also in aduersitie lamentably, and sorrowfully to sing, as the Apostle counelleth, saying: My brethren count it exceeding ioy, when ye fall into diuers temptations<sup>1</sup>. So the Apostles being beaten and scourged, went out of the Councell reioycing<sup>m</sup>, and being sore beaten, cast into the inner prison, and their feete made fast in the stocks, yet at midnight they prayed, & sung Psalmes vnto God<sup>n</sup>. *David* sung many psalmes, and played thereunto with sundrie instruments, and yet oftentimes vnder a sweet sound

I Iames 1. 2

m Act. 5.

41.

m Act. 16.

25.

upon the 23. Psalme.

3

sound had a wofull and heauie heart ; as  
 when he lamented the deaths of *Saul* and  
*Jonathan*<sup>o</sup>. And elsewhere complaineth of <sup>o 2. Sa. 1.</sup>  
 the want of the feeling and assurance of  
 Gods fauour, and remission of sinnes, and  
 most earnestly intreateth to haue those  
 graces renewed againe. And who findeth <sup>p Ps. 4. 6.</sup>  
 not great vse of singing, both in prosperi- <sup>51. 120.</sup>  
 tie, and aduersitie? In prosperitie by sing-  
 ing of Psalmes, our zeale is quickned; fer-  
 uencie in prayer, increased; and our ear-  
 nestnesse to perfourme all laudable seruice  
 vnto God, notably stirred vp, wherevnto  
 the example of *Elisba* may bee referred,  
 who yeelding to the request of *Iehosha-*  
*phat*, called for a minstrell, who by his  
 songs to Gods glorie, stirred vp the Pro-  
 phets heart to propheticie. Also in aduer- <sup>q 2. Kin. 3.</sup>  
 sitie by singing of some holy and godly <sup>15.</sup>  
 Psalme, our heauie and pensiue hearts are  
 refreshed, for this cause the holy Prophet  
*David* (in the sorrow and heauinesse of  
 his heart) would rebuke his soule, saying:  
 Why art thou so heauie, oh my soule? and  
 why art thou so disquieted within me? <sup>r Ps. 42. 5.</sup>  
 And would stirre vp himselfe, and his in-  
 strument to play and sing some ioyfull  
 song, awake my tongue, awake violl, and  
 harpe,

## *The first Sermon,*

IPG. 57.8. harpe, I my selfe will awake right early<sup>t</sup>. But I wil passe ouer these things, and come to intreat only of the Psalmes of *Dauid*, whose penners, were many ; Arguments, diuers : and vses, manifold.

*Penners.*

First, for the penners, (as I sayd) they  
t Pl. 50. 73. were many as *Asaph*<sup>t</sup>, for so some godly  
74. 75. 76. learned, will rather that he was a writer,  
78. &c. than onely a singer, to whom they were

committed ; and the rather because else-  
where it may bee gathered, that he made

u 2. Cron. some psalmes<sup>u</sup> : Some also were penned  
29. 30. by *Moses*<sup>u</sup>. But most of them by *Da-*  
u Pl. 90. uid, that princely Prophet, and sweet sin-

ger of Israel, and thereuppon called the  
Psalmes of *Dauid*: but whosoever was the  
penner, they are all to be receiued with the  
like reuerent estimation, they being all led  
by one and the selfe same spirit, so that the  
holy Ghost may well be said, to be Au-  
thor of the whole Booke, for these holy  
men of God did speake and write, as they

x 2. Pet. 1. were mooued by the holy Ghost<sup>x</sup> ; and

21. specially *Dauid* witnesseth of himselfe, that  
the spirit of the Lord spake by him, and

22. Sa. 23. that his word was in his tongue<sup>z</sup>. And

2. therefore *S. Peter* alleaging the testimony  
of *Dauid*, vseth this maner of preface, Thus

hath

hath the holy Ghost spoken (by the mouth of *David*) concerning *Judas*, who was guide vnto them that tooke Iesus<sup>a</sup>.

<sup>a</sup> Act. 1. 16

Secondly, for the argument of this Book *Argument*. (as I sayd) it is diuers, some containe confession of sinnes, and humiliation before the Lord, with earnest and heartie prayer vnto God, both for repentance, and remission of sinnes<sup>b</sup>. Some are wholly spent in commendation of Gods law, with many intermixt praiers for strength to obserue the same<sup>c</sup>. Some describe the wonderfull power, wisdom, majesty, and prouidence of God, shining in the creation and preservation of all the world, for which all creatures are exhorted to praise the name of the Lord<sup>d</sup>.) Some are penned for a preparation to stir vp the people with feare and reuerence, to present themselues before the Lord in their holy conuocations and assemblies, as the Psalm which beginneth thus: Oh come let vs sing vnto the Lord<sup>e</sup>. Some of them lay open the miseries of Gods people in their captiuitie, and how hardly they were vsed of their enemies<sup>f</sup>. Some of them containe particuler praiers, for supply of some particuler wants, either of bodie or soule<sup>g</sup>. Some containe prayers

<sup>b</sup> Ps. 25. 51

<sup>c</sup> Ps. 119.

<sup>d</sup> Ps. 8. 13.  
104. 147.

<sup>e</sup> Ps. 95.

<sup>f</sup> Ps. 137.

<sup>g</sup> Ps. 6. 36.



## *The first Sermon,*

**h Psal. 83.** of the whole Church for the confusion of the enemies thereof<sup>b</sup>. In a word, many of them are historicall, as briefly laying open Gods dealing towards his people, & their enemies, both in Egypt, in the wildernesse, and in the land of Canaan<sup>i</sup>: most of them propheticall, and all of the didacticall, full of instructiō, both as concerning our faith in the maine grounds, and Articles of Religion, & concerning our obedience, whether of pietie towards god, as hearing, reading, praying and praising; or of loue towards our neighbour, whether we regard the inward affections, or outward actions.

**Yes.**

Thirdly, & lastly, the vses of this Booke are manifold, for all the holy Scriptures are written for our learning, that wee through patience, and comfort thereof, might haue hope<sup>k</sup>: and as elsewhere he saith; the whole Scripture, is giuen by inspiration of God, & is profitable to teach, to conuince, to correct, & instruct in righteousness<sup>l</sup>. Yet hath this Booke of the Psalmes, a certaine singular and excellent difference from the rest of the Scriptures, for which the Apostle requireth, and there hath alwaies been ioyned together, a dayly exercise of the word & Psalmes, saying:

Let



Let the word of God dwell plentifully in you, in all wisdom, teaching, and admonishing your owne selues in psalmes and hymnes, and spiritual songs<sup>m</sup>. And surely <sup>m Coloss.</sup> no maruel that it should be esteemed at so great price, for it is as a Christians storehouse and treasure of all good things, it recordeth the memorable histories of things past, prophecieth and foretellet things to come, vnfoldeth hiddē mysteries vnder pleasant and familiar Allegories; herein vertue is comended; vice condemned; and most wholesome rules and lawes of a Christian life prescribed: if any man be pressed with the burthē of sinnes, scorched in conscience with the flashes of hel, thorough the kindling of Gods wrath; if possessed with feare of warres, famine, or death, if loadned with sicknesse, want and penurie, heere is a soueraigne salue for e- uery maladie; heere may the king learne what he is, and how he ought to gouerne his people religiously; and heere may subiects learne to obey their Rulers peaceably; the rich man may learne the vanitie of all things, and the true vse of his riches; and heere may the poore man learne contentation with his estate; the heauie hearted shall

*The first Sermon,*

shall hence learne where true comfort is to be found; he that is tempted to euill, the remedie; and he that is merrie, the true ioy & the measure thereof; yea hence may the godly man reape great encouragement, being assured that he shall find true peace at the last: and heere may the wicked ones find discouragement, and speedily turne vnto God, knowing that howsoever for a while he may flourish like the greene bay-tree, yet hath god set him but in a slipperie place, and he shall sodenly perish, & come to a fearefull end. Doubtlesse, no man will denie but the Greeke & Latine poems of *Homer, Hesiod, Pindarus*, and others deserue great praise, and want not their singuler vse: yet for any to preferre or equall them with this Booke, were intollerable dotage, and contumelie; for therein nothing is to be found concerning the good pleasure of God towards his elect in Christ, they acknowledge not his diuinitie, nor esteeme of his benefits, without which we are no better than vessels of wrath, and firebrands of hell; they intreat not of faith or iustification before God, wherein a Christians comfort chiefly consisteth; indeed of the duties of the  
second

upon the 23. Psalm. 6

second table, and honest manners they speake much ; but for the first table, it is farre aboue their reach, and therefore therein they are altogether mute and silent, or grossly erre and bewray their ignorance ; much time they spend, & the greatest part of their verses, in decyphering and deplo- ring the manifold miseries and calamities whereunto this life is subiect, but the re- medie hereof they know not : howsoe- uer therefore there are some things profi- table to bee found in them, and their wri- tings being garnished with eloquency of words and sentences, & running in a plea- sant tune, may much delight and affect the reader ; yet vnto these psalmes onely, must we giue care and attention, as vnto the voice of God, as *David* himselfe hath said: *Hodie si vocem domini audieritis*, To day if you will heare the voice of God, harden not your hearts<sup>n</sup>.

n Ps. 95.7.

*Pythagoras*, that great Philosopher, he went into Egypt, to heare the poetrie at *Memphis*. *Plato*, he left *Athens*, where he taught with admiration, and for wis- dome, knowledge, and eloquence, excee- ded all others, & went into Italie, to heare that noble Philosopher *Architas* at *Taren- tum*;

*Vt mem- phiticos va- tes audiret. Ad Archi- tum Ta- rentinum.*

## The first Sermon.

*Vt Hierarcham in  
Throno sc-  
dentem au-  
reo.*

*Hoc unum  
scio, quod  
nihil scio.*

*Socras.*

*Precipua  
aquis.*

*tum; Apollonius* with verie great hazard, labour and cost, went to the furthest parts of India, to heare that great Philosopher *Hierarchas*, sitting in his golden chaire and discoursing of the motions of the heauens, position, scituation, and aspect of the planets and starres; if these men spared not to bestow such great labor & cost, neither feared to expose theselues to such great dangers, by sea and land, onely to attaine to a further measure of knowledge philosophical, wherein though they placed their *Summum bonum*, or chiefest felicitie: yet he that knew much, confessed, this one thing I know, that of Christ I know nothing; how shall they rise vp at the day of iudgement & condemn vs, if hauing such excellent meanes of knowledge of saluation, and euen at our dores, we doe contemne them; Wherefore to conclude, if *Alexander* the great, so highly esteemed of *Homers* Poëms, that amongst the Babilonish spoils, there being offered vnto him a most precious casket, wherein the great King *Darius* layd his chiefe treasures; he onely laid *Homers* books therin, as his cheefest treasure: How much more highly ought we to esteeme of this Booke, whereof the holy

holy Ghost himfelfe is the Author, fo full  
of doctrines for instruction & consolatiō,  
and to lay it vp not in any cheft of Cy-  
presse, or other made with hands, and gar-  
nished with gold and precious stones; but  
in the very closet of our hearts, as the A-  
postle counsaileth; Be not drunken with  
wine, wherein is excesse: but be filled with  
the spirit, speakinge to your selues in  
psalmes, and hymnes, and spirituall songs,  
singing and making melodie to the Lord  
in your hearts°. And thus much shall suf- o Eph. 5. 18  
fice to haue spoken of the treasure in ge-  
nerall, let me now proceed to open & vn-  
fold this inualluable pearle, which I haue  
chosen forth of the same, and more parti-  
cularly to handle this psalme, which I pur-  
pose by gods gracious assistance, and your  
Christian patience to speake of.

It seemeth by the title or inscription, *Title.*  
that this Psalm was penned by King *Da-*  
*uid* himfelfe. Which Psalm (because it is *Argument.*  
not mixed either with fearefull imprecati-  
ons, or sorrowfull complaints vnto God,  
but altogether ioyfull and milde, as pro-  
ceeding from a quiet and peaceable spirit,  
relying with great confidence & assurance  
on gods prouidence) seemeth to haue been  
penned,

## *The first Sermon,*

penned, when as after many and great troubles, he had obtained the peaceable fruition of his Crowne and Kingdome: wherein hee doth thankfully acknowledge Gods great goodnesse towards him, and vpon the great experience of former mercies, gathereth this full assurance, that God by his prouidence will still preserve him, to the end, that by his authoritie, he may maintaine & exercise himselfe in the pure seruice and worship of God, & so handleth the same Argument, that in many other psalmes he doth P.

Ps. 118.

118.

*Diuision.*

For the Psalme it selfe, if we view it well, we shall find it to bee verie methodicall, and therefore that we may the more orderly and profitably goe ouer it: we are to note, that it chiefly diuideth it selfe into these two parts. The first containeth a notable discription of Gods great care and prouidence, and of his manifold sweet mercies bestowed on *Dauid* and all his elect, in the five first verses: In the second part, the Prophet sheweth what vse he made thereof, and in his person teacheth all Gods people, what vse to make of former receiued mercies, viz, Fully to be perswaded, that God will continue the course of  
of



of his fauour, & louing kindnesse towards them, vnto the end in the last verse in these words: Doubtlesse, kindnesse and mercie shall follow me.

For the first, he maketh no large Catalogue or rehearfall, neither vseth any long *Subditi-*  
and perticular enumeration or reckoning vp of Gods benefits bestowed vpon him, as elsewhere: but by a few short familiar & pleasant parables, he doth most elegantly point out, and significantly expresse the same, the verie Metaphors themselves (as folded vp) offering much more to our consideration, than by a long discourse or oration, could possibly haue been declared.

The Allegories here vsed for this purpose, are twaine: The first is taken from a faithfull Shepheard, carefully attending vpon his straying sheepe, and plentifully prouiding al good things for their necessitie, and securitie; and this containeth the foure first verses of the Psalm. The second is taken from an host, or courteous friend, most liberally entertaining his invited guests with all delicats, both for necessity and delight, and that is laid downe in the 5. verse: (Thou doest prepare a table before

## *The first Sermon.*

before me in the sight of mine Aduersaries. For the first Allegorie or pastoral Idyllion, it consisteth of two parts : First the Allegorie it selfe, in the first, second, and third verses: Secondly the vse therof, in the fourth verse, ( Though I should walke through the valley, &c.) for the Allegorie it selfe, it is first briefly and summarily laid down in the first verse, and then continued and illustrated by the parts thereof, in the second and third verses. The first verse containing the summe of the Allegorie, consisteth of two parts, viz: A proposition in these words, (*The Lord is my Shepherd.*) Secondly, the inference thereon, (*therefore I shall not want.*) And thus you haue the logicall resolution and Analysis of this methodicall Psalm, into his parts and members; by obseruation whereof, our memories may bee greatly helped in the handling of it: it now followeth, that hauing laid the foundation, wee begin to build, & more narrowly to view the parts of this holy scripture, for our further instruction and comfort, and first to beginne with the proposition in these wordes expressed:

*Summe, of  
the propo-  
sition.*

*The Lord is my Shepherd. Although  
David*

David had now passed through the stormie waues, & was safely arriued vpon the shore, and maugre the beards of all his mightie and subtil enemies, obtained the kingdome, that now he might triumph in the Lord, and say as elsewhere he doth, *The stone which the builders refused, is made the cheefe stone in the corner, this is the Lords doing &c.*<sup>r</sup>. Yet being not ignorant with what manifold cares a crown is beset, and seeing many dangers imminent, he had some cōbat or conflict within himselfe, but hauing had such great experience of Gods fauour, in former deliuerances, and protections, his faith getteth victorie ouer naturall distrustfulnesse, and he bursteth out into these words of Christian resolution and assurance, (*The Lord is my Shepheard, I shall not want.*) q.d. Oh my soule be not discouraged nor cast downe within me, dangers obiect themselves to thy view, but let not troublesome thoughts dismay thee, cast thy care vpon the Lord, he that so promoted thee from following the Ewes great with young, to be gouernour of his people, will also preserue thee, the almightie, wise, and euermouing God is thy Shepheard, and therefore

r Psa, 118.

22.

contemne whatsoeuer may astonish thee,  
and sing thy former song; *I trust in God,*  
*bow say yee then to my soule; flye to your*  
mountaine, as a bird<sup>f</sup>. And againe, *I will*  
not be afraid, for ten thousands of mine ene-  
mies, that should beset mee round about  
&c<sup>t</sup>.

1PL.11.1.

1Ps.3.6.

Q. But vvhat? was God *Dauids* sheap-  
herd onely?

A. No surely, though it be the propertie  
of faith to make application, and in ge-  
nerall promises to vse the first person, as  
wee are taught by diuers examples<sup>u</sup>: Yet  
7. Christ Iesus the great sheapheard himsele  
1.Ti.1.15. hath said, *They that heare his voice and be-*  
leeue, are his sheepe<sup>x</sup>: So that *Dauid* pro-  
xIoh.10 nounceth this in the person of the whole  
26. church, & all the members thereof, wher-  
fore if wee heare Gods voice and beleue,  
we are fold-mates with *Dauid*, and I, and  
you, haue as great interest in the Lord, as  
he had, and may boldly, and as freely, say  
as he did, The Lord is my Shepheard, The  
Lord is our Shepheard, &c.

Sence of  
the words.

1 No man, but meanly exercised in the  
scriptures, can be ignorant, that the me-  
taphor of a Shepheard, is not more plaine  
and familiar, than frequent, and commo-  
ly

lyved, sometimes the great care and providence of God, ouer his humble sheepe, & lowly lambes, is hereby shadowed out, as in this place, and elsewhere. Say unto the Cities of Iudah behold your God, hee shall feede his flocke like a Shepherd, hee shall gather the lambes with his arme, and carrie them in his bosome, and shall guide them vvith young &c. <sup>a</sup> Againe, thus sayth <sup>a</sup> Esay 40. the Lord God: Behold, I vvill search my sheepe, and seeke them out, and I vvill deliver them out of all places, vvhere they haue beene scattered, in the cloude, and darke day, &c. <sup>b</sup>

11.

<sup>b</sup> Ezec. 34.  
11, 12. &c.

And Christ himselfe hath plainly said, I am that good Shepherd <sup>c</sup>. And S. Peter <sup>c</sup> Ioh. 10. speaking of the faithfull, saith: ye were as sheepe going astray, but are now returned to the Shepherd, & Bishop of your soules, &c. <sup>d</sup>: and else-where calleth Christ the cheefe Shepherd <sup>e</sup>.

11, 14.

<sup>d</sup> 1. Pet. 2.  
25.

<sup>e</sup> 1. Pet. 5 4

<sup>2</sup> Sometimes also Kings, and Princes, are compared to Sheapheards, whereby their care and vigilancy, for the good of their people and subiects are expressed, so Asaph speaking of David, saith: He chose David his seruant, and tooke him from the Sheep-fold, even from behinde the

Ewes



*Evves great vvith young, brought hee him, to feede his people in Iacob, and his inheritance in Israel.* So the Prophet *Esay*, proph

*Esay* 44. 28. *heard*s. By which title the Lord giueth all Kings and Princes of the earth to vnderstand, that it is their dutie, discharge it aswell as they wil, to prouide faithfully, for the good of the soules, and bodies of their people, to guide them by counsaile, and to defend them by power.

3 Thirdly, and most cōmonly, good ministers of the word, are compared to good Shepherds, and therby the great diligence and care that they ought to haue, to feed the flocke committed to their charge, with the green & wholesome pasture of Gods vvord, and to goe before them in all holy example of life : are shadowed out ; so the Lord promiseth, *I vvill bring you pastors according to mine heart, vvhich shall feede you vvith knowvledge, and vnderstanding*<sup>h</sup>. And again, *I vvill bring them to their folds.* and



upon the 23. Psalm. 13

and they shall growe and increase, and I will set vp Shepheards ouer them, which shall feede them, neither shall any of them be lacking<sup>i</sup>. Vnder this metaphor Christ i Iere. 23. 4 gaue Symon Peter his charge, Peter louest thou me? feed my lambes &c. k. And S. k Ioh. 21. 15. Peter accordingly, all ministers, feed the flocke of God, which dependeth vppon you, &c.<sup>l</sup>. l I. Pet. 5. 2

4 Fourthly & lastly, the ignorance, idleness, couetousnesse, and dissolute prophaness of bad ministers, or (as the Church calleth them) companions<sup>m</sup>, are notably shadowed out, by comparing them to idle, greedie, and carelesse Shepheards; and these Shepheards cannot vnderstand, for they all looke to their ovvne vvaies, euerie one for his aduantage, and for his owne purpose<sup>n</sup>. Againe, the Shepheards are become beasts, and haue not sought the Lord, therefore haue they none vnderstanding, and all the flockes of their pastures are scattered<sup>o</sup>: but most notably & largely is o Ie. 10. 31 their idleness and seueritie taxed, by the Prophet Exechiel in these vvords: vvoe be to the Shepheards of Israell, that feed themselves, yea eating the fat, killing them that are fed, and cloathing themselves with the

n Esay 56. 11.

p Ezech. 34  
2, 3, 4, 5.

*Illustration*

*The quali-  
ties of a  
good Shep-  
heard.*

the wooll, but yee feede not the sheepe, the weake haue yee not strengthned, the sicke haue yee not healed, neither haue yee bound vp the broken, nor brought againe, that which was driuen away, neither haue yee sought that which was lost, but with crueltie and rigour haue ye ruled them, and they vvere scattered without a Shepheard, and when they were dispersed, they vvere deuoured of all the beastes of the field. But because in this place it is most plaine, that by *Shepheard* the Prophet vnderstandeth the Lord, of that we will only speake, and passe by the rest: which metaphor will be much the more sweet and profitable, if we breake it open, by considering the duties of a good Shepheard (wherby the mercies of God towards his people are notably resembled) and also the nature and duties of sheepe, (whereby are shadowed out those good thinges, which either are or ought to be in all Gods people againe.)

First, a good Shepheard doth know his sheepe, and to that end will giue them his marke, that if any of them goe astray, he may seek them againe, and bring them home to the Sheep-fold. So Christ Iesus the good Shepheard *knoweth his sheepe,* and

and calleth them by their names 9: and as <sup>q</sup> Ioh. 10.  
the Apostle sayth, the foundation of God <sup>3. 14.</sup>  
remaineth sure, and is sealed with this seale,  
the Lord knoweth who are his<sup>r</sup>. Yea, this <sup>12. Tim. 2.</sup>  
great Shepheard, hath a Booke wherein all <sup>19.</sup>  
the names of his elect sheepe are written,  
called the Booke of life<sup>r</sup>: yea the Lord <sup>(Exod. 32.</sup>  
marketh his in their foreheads with the <sup>32.</sup>  
seale of the living God<sup>t</sup>: which, as the A- <sup>Phil. 4. 3.</sup>  
postle saith, is the holy spirit of promise<sup>u</sup>, <sup>Reu. 3. 5.</sup>  
which doth shew it selfe by the fruits ther- <sup>20. 12. 21.</sup>  
of, in the outward behauiour, profession, <sup>27.</sup>  
and conuersation, &c. <sup>t Reu. 7. 3.</sup>  
<sup>u Eph. 1. 13.</sup>

2 Secondly, a good Shepheard will haue  
care to feed his sheepe, not in rotten soyle,  
and wasting grasse, but in good, wholsome  
& green pastures, for thereon is he called  
Pastor, a *Pascendo*; So Christ is that good  
Shepheard, who feedeth euerie living  
thing w. Hee fed his people in the wilder- <sup>w Ps. 145.</sup>  
nesse 40. yeeres, with manna and feathe- <sup>16.</sup>  
red fowles from heauen<sup>x</sup>, and with waters <sup>x Exo. 16.</sup>  
out of the stonie rocke<sup>y</sup>. And Moses mi- <sup>13.</sup>  
raculously for 40. daies, during which tunc, <sup>y Exo. 17. 6</sup>  
he neither did eate bread, nor drinke water<sup>z</sup>. <sup>z Exo. 34.</sup>  
All men with naturall foode, causing the <sup>28.</sup>  
raie to fall, and Sunne to shine both on  
iust and iniust<sup>2</sup>, but specially, hee feedeth <sup>a Mat. 5. 45</sup>  
the

the soules of his chosen sheep, in the green pastures that grow on *the mountaines of*  
 b Ezec. 34. *Israell<sup>b</sup>*, with the bread of life Christ Iesus

14. himselfe, in his word and Sacraments, his glorious Gospell, being our heavenly food, his spirit and life, our coelestiall drinke, for we may not maruell, that in diuers senses Christ Iesus should be the *Shepherd that*  
 c Ioh. 10. *feedeth<sup>c</sup>, the dore whereby wee enter<sup>d</sup>, and*  
 14 *the foode, wherewith our soules are fedde,*  
 d Ioh. 10. 9 and fatted vp vnto eternall life<sup>c</sup>.

c Ioh. 6. 35. 3 A good Shepherd, knowing both the straying nature of his sheep, and also their timorousnesse, weaknesse, and simplicitie, either to flie from, resist, or defend themselves from their manifold, cruell, and subtil enemies, will haue great care to keepe them together, and defend them, as *Iacob* declaring his fidelitie to *Laban*, in keeping his flocke, said thus: *This twentie yeares I haue beene with thee, thine Ewes and Goates haue not cast their young, and the Rams of thy flocke haue I not eaten, whatsoever was torne of beastes, I brought it not vnto thee, but made it good my selfe, of mine hand didst thou require it, were it stollen by day, or stollen by night, I was in the day consumed with heate, and with frost*

upon the 23. Psalm. 17

froft in the night, and my fleep departed  
from mine eies, &c.<sup>e</sup>. So Chrift Iefus be- f Ge. 31. 38.  
ing a moft faithfull Shepheard hath great 39, 40.  
care ouer his fheepe, both by the miniftrie  
of his word and fpirit, to keepe them from  
going aftray, that they can no fooner turne  
afide to the right hand, or the left, but they  
fhall heare a voice behind them, faying:  
*This is the way, walke ye in it* &, and alfo to  
defend them from the tooth of the Lion,  
wolfe, and dog, that they doe not catch  
or fcatrer them, being *a wall of fire round*  
*about them*, as fpeaketh the Prophet<sup>h</sup>. h Zac. 2. 5.

4 Fourthly, and laftly, (that I may not be  
tedious, by infifting vpon euerie particu-  
lar) a louing and carefull Shepheard, if any  
of his flock be gone aftray into the wilder-  
neffe, he will take paines to feeke it, and  
exceedingly reioyce in the *finding* thereof,  
as Chrift noted in the parable of the loft  
fheep<sup>i</sup>, if any be *difeafed*, to fet to his hand i Mar. 18.  
& drefle the, if their difeafe be contagious, 12.  
to remooue them from the fold & flock, til  
they be cured, leaft others bee infected: if  
any be weake and feeble, to carrie them in  
his armes. Euen fo 'our Lord that louing  
and carefull Shepheard, is come into the  
wildernesse of this world, to *feeke and to*  
*faue*



**k** Luk. 19. *saue that which was lost<sup>k</sup>*. If he find any

10. faultie, he will launce them with the sword of his spirit, and addresse himselfe to their amendment, annointing their soares with the soueraigne salue of his mercie, but if their liues be lasciuious, and the disease grow infectious, then by discipline and excommunication, hee will separate them from the flocke, remooue them from the fold, and *deliuer them vnto Sathan for the destruction of the flesh<sup>l</sup>*. Lastly, his yong and weake ones, his tender lamibes, he will

**m** Esay 40. *nourish and cherish in his bosome<sup>m</sup>*, as

11. speaketh the Prophet, not breaking the *brused reede*, nor *quenching the smoaking*

**n** Mat. 12. *flaxe<sup>n</sup>*; nor *suffering them to bee tempted*

20. *aboue that they are able, but will euen giue the issue with the temptation*, as sayth the

**o** 1. Cor. 10. Apostle<sup>o</sup>. And thus vnder the duties of a

13. good Shepheard, we haue noted the great care and mercifull prouidence of God, towards his Church and Saints: now on the other side, let vs briefly looke into the nature, properties and condition of the sheepe, that thence we may also learne to know our selues, and our duties towards Christ againe.

*The sheepes  
nature.*

**I** For the nature of the sheepe, it is first recorded



recorded by all those that haue written thereof, and by experience we find it true, she is foolish and simple, proane to goe astray, euen when there is plentie of pasture at home, yea, being once gone aside, she hath not the wit to returne, but the further she goeth, the further from her fold: and wheras other beasts can shelter themselues in dens, caues, and calme places, against stormie and tempestuous weather, yet will she expose her selfe to dangers remedlesse, vnlesse she be preuented by the care, and prouident foresight of her Shepheard: And surely, so we are naturally foolish, and vnwise, not perceiuing the thinges of the spirit, but running with greedinesse, in the wandring pathes of death, as the Prophet confesseth, *all vve like sheepe haue gone astray, we haue turned euerie one to his owne way* P. So Christ witnesleth of the prodigall Sonne, that as long as he followed his ryotous & sinfull course, he was as besides himselfe, *not knowing what hee did, nor whether hee went* 9. And the Apostle also hath said of the Gentiles, that *they walked in their owne wayes* 1.

p Esay. 53.  
6.

q Luk. 15.  
17.

r Act. 14.  
16

2 Though she haue many enemies, yet hath she neither courage to resist, swiftnes

to flie, or wisdome to hide her selfe, but rather will wander into desolate places, where shee doth the more dangerously expose her selfe to her deuouring foes, the subtil Foxe, greedie dog, rauenuous wolfe, and deuouring Lion; so that of all creatures she standeth in greatest need of a guide & defender. Euē so, man of himself is vtterly vnable to giue check-mate vnto sin, and temptations thereunto, which like a subtil fox, lieth lurking & fawning at euery corner, to pray vpon a Christian soule: or to withstand Sathan, which like a rauenuous wolfe, or *roaring Lion goeth about seeking* **11. Pet. 5. 8** *whom he may deuoure*, as speaketh the Apostle. So that most miserable we were, if it were not for the continuall, watchful, and prouident care of our louing shepheard Christ Iesus.

*The sheepes  
properties.*

- I.** But now as her nature is such, so (as if she were priue to her owne foolishnesse and weaknesse) hath she speciall good properties, whereby natures infirmities are well reformed, and our dueties shadowed out: first she knoweth, heareth, and obeyeth her *Shepherds voice* or whistle; euen so the faithfull doe know, heare, and obey the voice of Christ, wherein they find such comfort

comfort and full contentation, that they  
 desire to heare his voice, yea, his name is as  
 sweete as an ointment powred out <sup>r</sup>. Yea, <sup>r</sup> Cant. 1. 2.  
 the voice of a stranger they vwill not heare <sup>u</sup>, <sup>u</sup> Ioh. 10. 5  
 but hold him accursed that preacheth ano-  
 ther doctrine, though an Angell from hea-  
 ven, or his charm neuer so sweet w. If then <sup>w</sup> Gal. 1. 8.  
 we will approue our selues the true sheepe  
 of Christs fold, wee must first labour for  
 knowledge, and the spirit of discretion,  
 that we bee not carried away with euerie  
 puffe of doctrine <sup>x</sup>, but that we trie the spi- <sup>x</sup> Eph. 4. 14  
 rits whether they be of God or no <sup>y</sup>, and <sup>y</sup> 1. Io. 4. 1.  
 discern the voice of Christ from the voice  
 of strangers; secondly, that knowing his  
 voice, we cheerefully and speedily run with  
 David whether we are called, in the vvaies  
 of Gods commaund <sup>z</sup>: for otherwise if we <sup>z</sup> Ps. 119.  
 heare, and doe not, we doe but deceiue our <sup>32.</sup>  
 oune soules <sup>a</sup>: and Christ Iesus will re- <sup>a</sup> Iam. 1. 22  
 nounce vs, as he did the Iewes, hee that is  
 of God, heareth Gods vvords, yee therefore  
 heare them not, because ye are not of God <sup>b</sup>. <sup>b</sup> Ioh. 8. 47

2 Secondly, the sheepe is profitable, yea  
 to her verie enemies, with her skinne and  
 wooll shee cloathed them; so saith Iob, the  
 toyne of the poore blessed him, which  
 had bene vvarmed with the fleeces of his  
 sheepe <sup>c</sup>;

cIob. 31. *sheepe* <sup>c</sup>; with her flesh and milke she feedeth vs; so saith God, reckoning vp the blessings of his people, butter of Kyne, and milke of Sheepe, *with fat of the lambes,*  
 dDeu. 32. *and Rams feed in Basband*<sup>d</sup>; so the sheepe of  
 14. Gods pasture, doe good to all, *but specially*  
 eGal. 6. 10. *to them of the houshold of faith* <sup>c</sup>; with their riches they helpe the needie, feed the hungrie, cloath the naked, releue the destitute; and their gifts of grace, they communicate vnto others, instructing the ignorant, strengthening the weake, comforting the feeble minded, admonishing the vn-ruly, yea thus beneficiall they are, not only to their friends, but also to their enemies, louing those that hate them,  *blessing those that curse them, praying for those that persecute them, struing to be perfect in loue,*  
 fMat. 5. 48 *as their heauenly father is* <sup>f</sup>.

3 She is patient, & contented quietly to receiue many and great wronges, euen to be laid vpon the stall, to the losse of fleece and life, (so that by a more excellent *simile*, the holy ghost could not possibly expresse, the admirable patience of Christ than this, *he was led as a sheepe to the slaughter, and as a lambe dumbe before his shearer, so opened hee not his mouth*) & euen so Gods sheepe

sheepe are taught, being smitten on one  
cheeke, to turne the other <sup>h</sup>, not to auenge <sup>h</sup> Mat. 5. 39  
themselves, by rendring euill for euill; but  
rather to giue place vnto wrath, and ouer-  
come euill with goodnesse <sup>i</sup>: yea for the <sup>i</sup> Rom. 12.  
Gospels sake cheerefully to suffer reproa- 17, 21. &c.  
ches, spoile of goods, and losse of life.  
Wherefore (to stand no longer on this  
point) by these properties, and duties, we  
may trie and examine our selues, whether  
we be any of Gods sheepe, entred into the  
sheepe-fold, and receiued into the societie  
of Gods saints or no, and if we find them  
in vs, in any true measure, we may boldly  
proclaime with Dauid, *The Lord is my  
Shepherd*, and then marke what condi-  
tion we must looke for.

The sheepe, though she be a creature so <sup>The sheepes</sup>  
simple, harmelesse, profitable, and patient, <sup>condition.</sup>  
yet hath she many enemies, (as wee haue  
heard) which doe continually seeke, to  
bite, kill, deuoure, and pray vppon her, as  
Dauid witnessed, who keeping his Fathers  
sheepe, *there came a Lion, and a beare, and  
sought a sheepe, but hee rescued her, and  
lew them both* <sup>k</sup>. Euen so the sheepe of <sup>k</sup> I. Sa. 17.  
the Lords fold, though they bee neuer so 34.  
innocent and harmelesse, yet must looke to  
haue



haue many enemies, euen Sathan and all his Angels, with al the childrē of this wicked world, of whom they must look to be continually reproched, persecuted, slandered, and killed. And thus we haue vnfolded the mysterie of this most sweet & comfortable Metaphor, wherein on the one side, we haue viewed, the singular care, & prouidence of God, towards his people; and on the other side, what duties he requireth of them againe. Let vs now consider the doctrine for instruction.

*Doctrine.*

That *Dauid* being so great and mightie a king, and one that was placed as a *Shepherd to feede Gods people*, as it is said in *IPs. 78. 71* the Psalmes, *yet not trusting in the multitude of his riches, nor strength & prowes of his worthies, but specially glorieth in this, that the Lord is his Shepherd*: it teacheth vs, that the onely safetie, happinesse, and felicitie of man, (though otherwise neuer so noble, wealthy or honorable) consisteth in this, that they are the Lordes sheep, shrowded vnder the wings of Gods diuine prouidēce, &c. *For all flesh is grasse, and the glorie thereof as the flower of the field*. *mEsa 40.6* *in Kings and Princes, though they be Gods on the earth, yet they die like men,*  
and



and see corruption, and so all their thoughts  
perish<sup>n</sup>. Wherefore David giueth moit re-<sup>n Psal. 32. 7</sup>  
ligious counsell, Trust not in Princes, nor  
in the sonne of man, for there is none helpe  
in him, his breath departeth, and he retur-  
neth to his earth<sup>o</sup>: Yea, the Lord hath pro-<sup>o Psal. 146. 3</sup>  
nounced the man accursed, that trusteth in  
man, making flesh his arme, and withdraw-  
ing his heart from the Lord P. As for ri-<sup>p Iere. 17. 5</sup>  
ches and pompe, they are vncertaine, and  
therefore wee may not trust in them<sup>q</sup>: for  
when death commeth they will take their<sup>q 1. Tim. 6</sup>  
leau<sup>r</sup>; yea, as the wise man saith, they be-<sup>17</sup>  
take themselves to their wings as an Eagle,  
and flie into heauen<sup>r</sup>; but blessed is the<sup>r Psal. 49</sup>  
man that hath the God of Iacob for his re-<sup>p Pro. 23. 5</sup>  
fuge, and whose hope is in the Lorde his  
God<sup>r</sup>, for though Princes die, and riches<sup>t Psal. 146. 5</sup>  
flie away, yet hee will be with vs for euer,  
though wee passe through floudes of water,  
and flames of fire<sup>u</sup>, yea, though wee goe<sup>u Esa. 43. 2</sup>  
through the valley of the shadow of death,  
wee neede to feare none euill; for hee  
will be with vs, his rod and staffe shall com-  
fort vs.

Oh then let not our eies be dazled with  
the vaine glittering shew of the world, or  
any thing therein, but seeke in assurance of  
faith,

faith, to pronounce with *David* (*The Lord is my shepheard*) and therein let vs glorie, as in mans onely felicitie.

Q. But vnto whom is the Lord a Shepheard?

A. Surely, vnto none but such, who in the true acknowledgement of their owne weakenesse and straying nature, do submit themselues to his tuition, he is a shepheard, but onely for such *sheepe as are lost*<sup>x</sup>, and more reioyseth in the conuersion of one sinner, then in ninetie and nine iust men, that neede no amendment of life y, hee is a Sauour, but onely of sinners: this is a true saying, *Christ Iesus came into the world to saue sinners* z. He is a Phisition, but onely to them that are sicke, as he hath said, *The whole neede not a Phisition, but they that are sicke* 2. He is a Surgeon, but onely to make them see that are blinde, for so he hath sayd in the Gospell, *I am come vnto iudgement into this worlde, that they which see not, might see; and that they which see, might bee made blind* b: Hee is the light of the world, as *Iohn Baptist* hath witnessed, but onely to them that sit in *darkenesse and shadow of death* c: yea lastly, he is the bread and water of life, but onely

z Ma. 15. 24

y Luk. 15. 7

z I. Tim. 1.

15

a Mat. 9. 12

a Ioh. 9. 37

b Ioh. 1. 7. 8

c Mat. 4. 16

onely to the hungrie and thirstie, as *Mari* saith in her song: *Hee filleth the hungrie with good things, and the rich hee sendeth away empty, Luke 1. 53.* And therefore to conclude this point, when once God giueth vs the true sight of our vanitie, and vntained repentance, humbly to confesse, and heartily to pray with *Danid*, *I haue gone astray like a lost sheepe, oh seeke thy seruant* <sup>d</sup>, then let vs bee assured hee <sup>d Psal. 119.</sup> will seeke and find vs, wee shall become fold-mates with *Danid*, & sing as he did, *(The Lord is my shepeheard.)* So much for the Proposition, let vs now see what he inferreth thereon in these words.

*I shall not want.* The sheepe of her selfe is subiect to many wants, and of herselfe not able in any measure to supplie them: euen so euey Christian is compassed about and pressed downe, with innumerable wants, both in regarde of the soule and bodie, neither is he able to minister to his necessities. Onely this is his comfort, The Al-sufficient God being his shepeheard, he shall not want \*.

\* *Habenti dominum nil deerit, quod Dei sint omnia*  
*Cyprian. de orat. dom.*

But it may seeme that *Danid* vttered these words, rather vpon vain confidence, and presumption, then any faithfull assurance,

rance, or experience of former mercies  
 how greatly was he an hungred, when he  
 e1.Sam.21 was glad to begge the *Shew-bread* <sup>c</sup>, and  
 6 what great thirst did he sustaine, when he  
 so earnestly longed for a cup of water of  
 e2.Sam.23 the *Well of Bethlehem* <sup>f</sup>? But what doe I  
 15 speake of *Dauid*, when Christ Iesus him-  
 selfe the deare sonne of God, had not so  
 much as the Foxes, and foules of the aire,  
 for they haue holes and nests, but hee had  
 gMat.8.20 not whereon to rest his heade. <sup>g</sup>, beeing  
 borne in a *Stable* (instead of a Parlour) and  
 layd in a *Manger* (in stead of a Cradle)  
 h Luke 2.7 there beeing no roome in the *Inne* <sup>h</sup>, and  
 being dead, was buried in another mans  
 iMat.27.60 sepulchre <sup>i</sup>; how great was the neede of  
 his Disciples, who on a Sabbath day, were  
 glad to satisfie their hunger, by plucking  
 and eating eares of corne, as they went  
 kMat.12.1 through the same <sup>k</sup>. Doth not saint *Paule*  
 also make mention of his hunger & thirst,  
 cold and nakednesse <sup>l</sup>? And the Author to  
 l2.Cor.11. the Hebrewes, speaking of the condition  
 27 of Gods saints, saith, *They were tryed by  
 mockings and scourgings, bondes and im-  
 prisonment, they were stoned, hewen a-  
 sunder, tempted, slaine with the Sworde,  
 wandred up and downe in Sheepes skinnes,*  
 and

upon the 23. Psalme. 29

and Goats skinner, being (destitute) afflicted, and tormented <sup>m</sup>. How then doth Da- <sup>m</sup> Heb. 11. 36  
mid say, that none of Gods sheepe shall want?

The Answer hereunto is two-fold; first <sup>Sol.</sup>  
there is a want of things superfluous, and  
another of things needfull, without which  
(so great is the weaknes of flesh & bloud)  
we can hardly serue God so chearfully as  
we ought; for the first, as we haue no war-  
rant to lust after the: Christ hauing taught  
vs to pray for *dayly bread* <sup>n</sup>: and the Apo- <sup>n</sup> Mat. 6. 11  
fle bid vs be content *vvith foode and ray-* <sup>o</sup> 1. Ti. 6. 8  
*ment* <sup>o</sup>: so also is it great mercy in God,  
(knowing how proane wee are to abuse  
prosperitie, to pride and security) to crosse  
thole our sinful desires; as Saint James tea-  
cheth: *Ye aske and receyue not, because yee*  
*aske amisse, that ye might lay the same out* <sup>p</sup> Iam. 4. 3  
*in your pleasures* <sup>P</sup>. And therefore as con-  
cerning this sort of wantes, neither had  
Dauid or any other the Lords sheepe, any  
warrant to say the Lord being their shep-  
heard, they should not want them; but as  
concerning the other, viz. things needfull,  
the promise is made by him *that is heyre* <sup>q</sup> Heb. 1. 2  
*of all things* <sup>q</sup>. First seeke the Kingdome  
of GOD, and the righteousness thereof,  
and



1 Mat. 6. 33 *and all these things shall bee cast vpon you. The Lyons lacke, and are hungerbit (saith Dauid) but they that feare the Lord shall want nothing that is good.* They shall not want health, wealth, peace, &c. if God see them to be good for them, if they do want them, they may boldly say, they are not good for them, &c. Seeing then godlinesse hath a promise euen of the things of this life, all needfull wants shall seasonably be supplied, so that Gods people (casting their care vpon the Lord, and doing their honest endeouours) may boldly say, *The Lord is my shepherd, I shall not want.* And surely, it is both maruellous and comfortable, to cōsider and obserue, Gods great prouidence towards his poore saints in this respect, wherein *Dauids* experience is verfied, *Nunquam vidi iustum derelictum, I haue beene young and now am olde, yet neuer sawe I the righteous forsaken,*  
 1 Pl. 3 7. 25 *or his seede begging breade.* The second answeare is this, there are two other sorts of wantes. The first is in regarde of outward condition, and the second, in regard of inwarde affection. There is many a rich man poor, swimming in wealth, and yet pining away with cōtinuall wants like



like *Tantalus*, whom the Poets faigne to die for thirst, standing in waters to the chinne: such a one the wise man speaketh of, *Who is alone and hath neither sonne nor brother, yet there is none ende of all his travell, neyther can his eye be satisfied vvith riches* <sup>u Eccles. 4</sup>. And there is many a poore man, exceeding rich, because though he sustain some want in regarde of his outward condition, yet God hath enlarged his affections, & giuen him true contentation therewith, more chearfully to praise God for a dinner of greene hearbes, then the wicked do for the feast of a stalled Oxe, hauing learned with the Apostle, *to bee full, and to be hungrie, to abound, and to haue vwant, in vvhat soeuer estate they are, there vvith to be content* <sup>w Phil. 4.</sup>. So then the sense is, The Lord will not suffer his people to want any good thing, but wil either giue them abundance, or chearfull contentation, with a litle, that euery one may boldly say, *The Lord is my shepheard, I shall not want.* <sup>21</sup>

Hence first vve learn, vvhat an excellent <sup>D</sup> <sup>4</sup> stay a stedfast faith in the prouidence of God is, *Abraham* being demaunded of his son *Isaac*, *father behold the fire, & the wood, but vvhere is the Lambe for the burnt offering?* <sup>Doctrine. 1.</sup>

fring ? returned this faithfull answer, *My*  
*x Gen. 22. 7 sonne, God will provide x.* David beeing  
 compassed with many wants, yet through  
 the power hereof, getteth victorie ouer al  
 naturall feare and distrustfulnesse, & saith,  
*The Lord is my shepheard, (I shal not want,)*  
 whereas then such as want this gift, are  
 fraught with innumerable cares : and be-  
 cause they desire to bee rich, *doe fall into*  
*y 1. Tim. 6 many temptations and snares y,* and in e-  
 uery neede, doe turne stones into bread,  
 seek to provide for themselues, by euill,  
 indiret, and vnlawfull means: *he that be-*  
*leeneth (saith the Prophet Esay) vwill not*  
*z Esa. 28. 16 make haste z,* but chearefully relie vpon  
 the prouidence of God, knowing, that  
 though all hope of worldly meanes faile,  
 yet the Lord being shepheard, who is the  
 All-sufficient God, the birds of the aire  
 shall bring vs food, as the *Rauens brought*  
*bread and flesh euerie Morning and Eue-*  
*a 1. Kin. 17 ning to Eliah the Lords Prophet a :* the  
 drie iaw bone of an Asse, shall become a  
 fountaine of water vnto vs, as it was to  
*brud. 15. 19 thirstie Sampson b :* The heauens shal raine  
 downe Mannah and feathered foules, as  
 they did to the people of Israel in the wil-  
*e Exod. 16 dernesse c,* yea the fishes of the sea shall  
 lend

lend vs money, as they did to *Peter*<sup>d</sup>, if *d Mat. 17* 1  
the Lord see it good for vs. 27

Yea, and the more to strength our faith, *Power*,  
let vs consider, first, that whereas many  
parents are willing to doe their children  
good, yet cannot; our God is omnipotent,  
and able to do whatsoeuer he will<sup>e</sup>. *e Psal. 115. 3*  
Secondly, many are able to do others good, *v Will.*  
but will not: *But our God is nigh to all such*  
*as call upon him faithfully*<sup>f</sup>: Whose bowels *f Psal. 145. 18*  
doe earne at the miseries of his saints, and  
*his repentings rowle together*<sup>g</sup>, and hath *g Ose. 11. 8*  
promised, *that he will fulfill the desires of*  
*them that feare him*. Lastly, whereas ma-  
ny haue both power and will, but want *v Wisdom*,  
wisdom, whereby their doing good to  
others, is many times vnseasonable: *v With*  
*our God is wisdom*, saith *Iob*<sup>h</sup>, yea his wis- *h Iob. 1. 2.*  
dome (as all other his essentiall attributes 13  
are) is infinite, saith *David*<sup>i</sup>, hee knoweth *i Psal. 147. 5*  
best when, where, and how to helpe.

Oh the let vs comit our wayes vnto the *v We*  
Lord, and though he satisfe not our hastie  
affectiōs, according to our rash prescribed  
times, yet let vs follow the counsell of the  
Prophet *Habacuck*, *v With patience wait his*  
*lesure*<sup>k</sup>, in the meane time playing *Iacobs* *k Hab. 1. 3*  
part, let vs wrestle with God, by the power  
of

1 Gen. 32. of faith, and seruencie of prayer <sup>1</sup>, beeing  
<sup>26</sup> assured, that hee is able and willing, and  
 when in wisdom hee seeth it best for vs,  
 hee will not faile to set to his hande and  
 helpe vs.

*Doctrin.* 2     2 The second lesson which from hence  
 we learne, is, that the condition of Gods  
 Saints in this life is most glorious, howso-  
 euer the naturall man perceiue it not, for  
 of them (as one verie well obserueth) these  
 contraries (in diuerse senses) may truly be  
 affirmed.

1 They are the richest & the poorest: the  
 richest, because as our Prophet saith, *they*  
*want nothing*: and as the Apostle sayth, *they*  
 m 2. Cor. 6 possesse all things <sup>m</sup>, for beeing Christes  
<sup>10</sup> through him, all is theirs <sup>n</sup>. And they are  
 n 1. Cor. 3. the poorest, *using this world as though they*  
<sup>21. 23</sup>  
 o 1. Cor. 7 used it not <sup>o</sup>, being readie to suffer the  
<sup>31</sup> spoyle of their goods, and losse of liues for  
 Christ his sake.

2 They are the wisest, and the fooli-  
 shest: The wisest, because *they build vpon*  
 p Mat. 7. 24 *the rocke P, and lay vp treasure in heauen,*  
*where neither the moth, nor canker corrupt,*  
*nor theenes can digge through and steale q.*  
 q Mat. 6. 20 And because in some measure, they con-  
 ceieue those misteries, *which are hid from*  
 the

upon the 23. Psalm.

35

the wise and prudent of the world.

1 Mat. 11.

25

And they are accounted the foolishhest, because with *Moses*, they rather choole to suffer afflictions with the people of God, then to enioy the pleasures of sinne for a season, esteeming the rebuke of Christ greater treasures, then the riches of the world.

1 Heb. 11.

25

3 They are the highest and the lowest, the highest, for their conuersation is in heaven, and they are the lowest, as being trodden under foote of all men like clay in the streetes, accounted as the of-scouring of the world, a gazing stocke to Angels and men, yea, as a But, whereagainst euery man shotteth out his arrowes, euen bitter words, of reproch, slaunders and disgrace, &c.

1 Phil. 3. 20

1 1. Cor. 4.

9, 13

4 They are the fayrest and the fowlest. The fayrest, because they are members of the Church, the spouse of Christ, for which he gaue himself, that he might sanctifie it & cleanse it, by the washing of water through the worde, that hee might make it a glorious Church vnto himselfe, not hauing spotte or wrinkle, or any such thing w, wherof Christ hath pronounced, that shee is the fayrest amongst women, yea, in beautie comparable to the Sunne & Mooney: and they are the foulest, both in their owne eies, and the

1 Eph. 5. 26

27.

1 Cant. 1. 7

1 Cant. 6. 9

eies



eies of the world, being as blacke as the tents  
of Kedar, the Sunne having looked vpon  
them<sup>z</sup>.

z Cant. 1. 4

5 They are the merriest and the saddest;  
The merriest, because they haue the assu-  
rance of the remission of sins, and of Gods  
fauour in Christ, which maketh them al-

z Phil. 4. 4

wayes to reioyce in the Lord<sup>a</sup>: and for that  
they haue the peace of a good conscience,

b Prou. 25.

which is as a continuall feast<sup>b</sup>, and do know

<sup>15</sup> that all things worke together for the best un-

c Rom. 8. 28

to them<sup>c</sup>. And they are the saddest, as ha-  
uing continuall occasion to weepe, both

d Psal. 119

for the sinnes of others, as did *Dauid*<sup>d</sup>, &

136

for their owne sinnes, as did *Iosiah*, whose  
heart did melt, and hee wept before the

e 2. Chr. 34

Lord<sup>e</sup>. And surely the consideration of

27

their often offending of the Maiestie  
of their most mercifull and louing Fa-  
ther, maketh them many times to  
faint in their mourning, yea their beds to  
swimme, and to water their Couches with

f Psal. 6. 6

teares<sup>f</sup>. And whereas others spend their

g Ps. 126. 5

daies in brutish delights, they sow in tears<sup>g</sup>.

But this is their comfort, that God reser-

h Psal. 56. 8

ueth their teares in a bottle<sup>h</sup>, and will one  
day wipe them away from their eies, with

i Ilay. 25. 8

eu:lasting comfort<sup>i</sup>, whereas the other

shall



shall have their portiō in the lake burning with  
fire & brimstone, where shall be weeping, wai-  
ling, & gnashing of teeth<sup>k</sup>. In regard wher-  
of our Sauour hath pronouced, *Blessed are* <sup>kMat. 8. 12</sup>  
*they that weepe, for they shall laugh, but wo be*  
*to you that now laugh, for you shall vvasle*  
*and vveepe*<sup>l</sup>.

1 Luk. 6. 21

6 Lastly, they are the strongest, & the wea-  
kest. The strongest, for that they are able to  
preuaile with God, as did *Iacob*, who wrest-  
led with God, & obtained the blessing<sup>m</sup>, as Lot <sup>m Gen. 32.</sup>  
did, euen hinder him from powring out his <sup>18</sup>  
indignation upon the heads of the wicked<sup>n</sup>, <sup>n Gen. 19</sup>  
and as *Moses* did, stand in the gap to turne <sup>22</sup>  
away his fierce vvrath<sup>o</sup>, yea, they are able <sup>o Psal. 106.</sup>  
to doe all thinges by the power of Iesus <sup>23</sup>  
Christ, strengthening them, as speaketh the  
Apostle P. And they are the weakest, as <sup>pPhil. 4. 13</sup>  
not able of themselves to thinke a good  
thought<sup>q</sup>. For which, and many other re- <sup>q 2. Co. 3. 5</sup>  
spects, the members of the Church are not  
vnfitly compared to the braunches of the  
Vine, which of themselves are the weakest  
and tenderest of al plants, not able of them-  
selues to grow vpright, vnlesse they be vn-  
derpropped, and fastned vp.

The vse whereof is, that we be not dis- <sup>vsc</sup>  
couraged with the contempt of Gods  
children,

children, in this wicked world, but rather looke vnto their spiritual beautie, and hidden comelinesse, wherein, they are as faire as the Curtaines of Salomon<sup>r</sup>: And though they haue lien amongst pottes, yet shall bee as the wings of a Dove, which are couered with silver, and their feathers like yellow gold<sup>r</sup>.

r Cant. 1. 4

r Ps. 68. 13.

Doctrin. 3

Lastly, from hence we may learne, that Gods dearest seruants, in this life, are subiect to many alterations & changes: looke vpon *Iob*, who somtimes fearefully cursed himself, & the day of his birth, & cōplained of gods rigorous dealing towards him, as though he had set him as a Buc to shoot at, & would not suffer him to take his breath, nor swallow his spittle, somtimes again so cōfortable, that though the Lord should kill him, yet would he trust in him<sup>r</sup>. But what need we other example thē this of *Dauid*, who was somtimes so greatly cast downe, that the earth rang againe with his wofull complaints and mourning, Oh my God, my God, why hast thou forsaken me<sup>u</sup>? what, are thy mercies cleane gone, and wilt thou shut vp thy louing kindnesse in displeasure for euermore? Hast thou forgotten to be merciful? and wilt thou no more be intreated? &c. Sometimes againe so comfortable, in the assurance

r Iob 13. 25

u Psal. 22. 1

upon the 23. Psalme. 39

assurance of Gods fauour, and so strong in  
 faith, *That the Lord being his shepheard, he*  
*shall not want, and he will not feare to goe*  
*through the valley of the shadow of death,*  
*and he would not feare though compassed a-*  
*bout with thousands of his enemies w. Yea,* ¶ Psal. 3. 6  
*though mountanes did remoue, and hills were*  
*hurled into the midst of the sea, for the Lord*  
*is my strong rocke, castell, & defence, he hath*  
*made my feete like Hindes, I shall breake a*  
*bow of steele, and by the power of God I shall*  
*leape over the vvall, &c.* Yea, I appeale to  
 your owne consciences, whether you haue  
 not experience of the like in your selues,  
 sometimes such ioy and delight in the wor-  
 ship of God, and such comfort in diuine  
 Meditations, as will make vs awake at  
 midnight (with *Dauid,*) to sing Psalmes  
 vnto God. Sometimes againe, such dulnes  
 and drowfinesse, vnaptnesse and vnto-  
 wardnesse to euery good dutie, that there  
 is nothing but mourning like the Doue,  
 and chattering like the Crane, or Swallow.  
 Well, the Lord, hee knoweth what is best  
 for vs, not euer a full Sea, nor euer a low  
 ebbe, not euer Summer, nor euer Winter:  
 The Sonne is sometimes couered with a  
 clowde, yet still in the Firmament; the fire  
 couered

\* Spiritus  
tentatoris  
folia deicit  
vixit tamē  
radix.

couered with Ashes, yet still on the hearth,  
the tree sometime without bud, blossom,  
leafe, and fruit, yet aliuē in the roote \*, and  
surely this is our comfort, that God is no  
changeling, *vvhom he loueth hee loueth to*  
*the end* \*, he may for a moment in his anger  
leauē his elect, *but vvith euērlasting com-*  
*passion he hath embraced thē* y, neither shall  
anything bee able to separate them from  
his louē.

x Ioh. 13.1

y Esay. 54.8

v/c.

The vse whercof is, that we must not be  
too much cast downe, although it please  
the Lord, with northren blasts to wither,  
and shake off our blossoms, and for a time  
to depriue vs of our comfortable medita-  
tions, seeing this is the portion of his dea-  
rest Saints: onely this, let vs not please our  
selues, in the dulnesse and hardnesse of our  
hearts, but with all diligence vse the good  
meanes which he hath appointed, for the  
quickenig of his graces in vs, and doubt-  
lesse *he vvill comfort and stablisch our harts* z,  
and by experience we shall find though  
*heauinesse endure for a night, yet ioy*  
*shall come in the*  
*morning.*

z Ps. 27.14  
and 30.5.



THE  
SECOND SERMON  
upon the 23. Psalm.

*He maketh me to rest in greene Pastures,  
and leadeth me to the still wa-  
ters. &c. vers. 2.*

**I**N these words of the second and third verses, the holy Prophet proceedeth in way of a thankfull narration, of Gods great mercies towards him, for to illustrate the former generall proposition, by a distribution of the speciall duties of a good and faithful Shepheard; whereby he declareth, the happie estate and condition, (and how free they are from want) of those, ouer whom the Lord hath taken  
E care



## 38 *The second Sermon,*

*The subdi-  
uision of  
the 2. & 3.  
verses.*

- care and charge, to prouide for them as a faithfull Shepheard, doth for his sheepe. And herein two things are to be considered: first a rehearfall of the duties; secondly the reason of perfourmance: the particular duties here mentioned, (wherevnto the rest may be reduced, and vnder which great mysteries are comprehended) are these fiue in number. First, it is the dutie of a good Shepheard, to prouide wholesome and good pasture for his sheepe: Secondly, fit waters to drinke: Thirdly, a coole shadow in the heat of the day, where (being freed from the scorching heate of the Sunne) they may rest, and chewe the cudde: fourthly to haue a tender care ouer the feeble and weak, to refresh them: Lastly, to lead, and guide them, whereby they may be preserued from going astray, and defended from their deuouring enemies, whereunder the singular care and prouidence of God towards his people are shadowed out, wherunto in the second place, the Prophet addeth the reason, that moueth God to perfourme these duties, and euerie way to bee so good to his poore Saints, by the ministrie of his Gospell to conuert them, by his spirit to lead them

into



*Upon the 23. Psalm.* 39

into all godly actions, and euerie way to  
bless them, viz. *Not for their beautie for  
that is but graspe<sup>a</sup>, nor for their righteous-  
ness, for that is to his eies, but as a filthy  
menstruous cloath<sup>b</sup>*, but it is for the same  
cause, wherewith he hath euer been prouo-  
ked, euen for his owne name and glorie  
sake: these are the particulers, for our com-  
fort, and instruction further to be conside-  
red of.

<sup>a</sup> Eley 40.  
<sup>b</sup> Eley 64.  
6.

The first and cheefest care of a good  
Shepherd, is to prouide fresh and whol-  
some pasture for his sheepe, for though  
they haue all other things neuer so aboun-  
dantly, yet if they want this, they perish;  
and so it is with Gods sheep, which made  
our Sauour Christ, that great Shepherd  
and Bishop of our soules, as the Apostle cal-  
leth him<sup>c</sup>, so earnestly to require Peter,  
and in him all the Apostles, and their law-  
ful Successors: *Feed, feed, feed, my sheepe<sup>d</sup>*, &  
and Peter with no lesse earnestnes, requi-  
reth the same of euerie Pastor, *Feede the  
flocke of God which dependeth upon you<sup>e</sup>*.  
1. Pet. 5. 2. Yea, how great care the Lord  
hath, that his sheepe doe want no food, ap-  
peareth most notably from the prophetic  
of *Ezechiel, because the Shepherds of Isra-*

*The first  
dutie of a  
good Shep-  
heard, is to  
prouide  
good and  
wholesome  
pasture for  
his sheepe.*

<sup>c</sup> 1. Pet. 2.  
<sup>25</sup>  
<sup>d</sup> Io. 21. 17

<sup>e</sup> 1. Pe. 5. 2

ell, feed themselves, and feede not my flocke,  
I will my selfe feed my sheepe in good and fat  
f Ezec. 34. pasture, upon the mountaines of Israell<sup>f</sup>. And

14. Christ that good Shepheard hath sayd; I  
am that dore, by mee if any man enter in, hee  
shall be saued, and shall goe in and out, and  
g Io. 10. 9. find pasture<sup>g</sup>. But that I may not confu-  
sedly handle this point, let vs briefly con-  
sider these few things : first, what is this  
pasture or food; 2. What manner of pasture  
it is. 3. where it groweth, & is to be found.  
4. lastly, how Gods Sheepe ought to feed  
thereon.

What is  
the pasture  
of Gods  
sheepe.

h 1. Tim. 6

17.

i Mat 6. 11.

k 1. Ti. 4. 5

l Ioh. 6. 33.

I For the first, This good Shepheard,  
feedeth the bodies of his sheep, with earth-  
ly and corporall food, for it is hee that gi-  
ueth all good things abundantly to enioy<sup>h</sup>.  
Yea there is not a morsell of bread, that  
we eat, but it is the gift of God, begged  
at his handes, Give vs this day, our dayly  
bread, &c<sup>i</sup>. And is sanctified to our com-  
fort, by the word and prayer<sup>k</sup>. Secondly, he  
feedeth the soules of his sheepe, with spiri-  
tuall and heauenly food, euen the hidden  
mannah, and bread of life, which is come  
downe from heauen, Iesus Christ himselfe, of  
which bread whosoever eateth by a true faith,  
shall live for ever<sup>l</sup>: and this is called hid-  
den

*den Mannah*<sup>m</sup>. That mannah which the fathers did eat in the wildernesse, was seen, tasted, and eaten of all; but this bread of life the Lord Iesus, whereof that was a Sacrament or figure, is a hidden mannah, none can come nigh it, none can see it, none can tast of it, but such as haue a true and liuely faith; they all indeede which beleeue, shall receiue somewhat of it, euen as it were some morsels therof in this present life, (which shalbe sufficient to make them liue, yea to make them fat and well liking) and in the life come, they shall bee most plentifully filled, and feede thereof with continuall delight; for it is not as our daintie meats wherwith we fill the belly, which (though they be neuer so sweet and delicate) when we are full, wee loath, but the sweet tast hereof continueth still, without any facietie for euermore: blessed are they which hunger for this heavenly mannah, as they cannot but long for it, which once doe truly tast it, nay the more wee feed, the more we shall hunger, for all the sweete dainties of the world, are but as drasse vnto it.

2 Secondly, if you would knowe what manner of pasture this is, it is not barren, *What manner of pasture, Gods sheepe feede vpon*

rotten, or soyled grasse : but the Prophet saith, it is greene or flourishing pasture, and that principally in these two respects: First, because though all Gods sheepe, who euer liued heretofore, though thousand thousands haue fed therein ; yet it wasteth not, but is still as greene, and sufficient to feed euerie beleeuer, as euer it was, for *Iesus Christ yesterday, & to day, the same is for euer<sup>n</sup>, the Lambe slaine from the beginning of the world<sup>o</sup>*, and that *Lambe of God which for euer taketh away the sinnes of the world<sup>p</sup>*.

Secondly, because the longer we feed, the fatter we shall be, we neede no change, as *David saith : Such as be planted in the house of the Lord, shall flourish in the Courts of our God, they shall bring forth more fruit in their age, and shall be fat and well liking<sup>q</sup>*, and as it is greene, and flourishing, so also sweet and nourishable, compared to wine and milke<sup>r</sup>. Yea, by the same Prophet *Esay*, in another place, compared to *wipes fined and purified, and to fat thinges full of marrow<sup>f</sup>*.

*1 Esā. 25. 9.*

*Where  
this good  
pasture  
groweth.*

3 Thirdly, where doth this greene and flourishing pasture grow ?

A. Surely, not on euery mountaine, nor in wast wildernesses, and vntilled Forrests, but

but as God himselfe saith, thrice in one Chapter, alreadie cyted, *it only groweth vpon the high mountains of Israel<sup>t</sup>*. And what are these high mountaines of Israel, but the *high and holy Oracles of God committed vnto Israel<sup>u</sup>*. The woord of God is that *sweet and sincere milke wherewith he feedeth his lambes w*, and the sacred Scriptures, are those pleasant pasture fields, wherein grow those liuing hearbs, wherof whosoever eateth by faith, shall be fed vp to eternall life: in comparison whercof, all other writings of men, are but as barrein and drie mountaines, which thing Gods sheepe doe well know, and therefore will not follow, but rather flie from those strangers, that would lead them into other pasture, *and feed them with other food<sup>x</sup>*. Here then is a good Caueat for all such as are deputed Pastors, by the great Shepheard, that (if they desire to be found faithful vnto the flocke, and to render an account with ioy) they make conscience to feede Gods sheep with the right pasture, according to the counsell of S. Peter: *If any man speak, let him speake as the wordes of God<sup>y</sup>*, and not follow the example of those treacherous Pastors in the Church of Rome, who

t Ezec. 34.

13, 14.

u Rom. 3:2

w 1. Pet. 2.

2.

x Ioh. 10.5

y 1. Pet. 4.

11



suffer the soules of Gods people to famish and pine away, hauing nothing to lay before them, but Schoole-mens toyes, mens traditions, and vnwritten verities, as they call them, tying their consciences to a strickt obseruation of daies, whereof some are blasphemous, many fabulous, and all of them idolatrous; and also enioyning them a precise difference of meats, as *tast not, touch not, handle not*<sup>2</sup>, and that for verie pietie and religion sake, wherein they come no whit short of the old heretickes, the *Tatianses*, and *Manichies*, in maintenance of this doctrine of *Diuels*, as the holy

<sup>2</sup> Coloss. 2.  
<sup>21</sup>.

<sup>2</sup> 1. Ti. 4. 1. Apostle calleth it<sup>2</sup>.

How Gods  
sheepe must  
come to  
feed in his  
pasture.

<sup>b</sup> Luk. 1.  
53.

<sup>c</sup> Esay 55. 1

<sup>d</sup> Ioh. 7. 37.

4 Now that wee haue seene what it is, the manner of it, and where this pasture groweth, let vs in the last place, consider how Gods sheepe must come to feed thereon, and that doth *Marie* tell vs in her song, *he filleth the hungry with good things, and sendeth away the rich empty*<sup>b</sup>. Proclamation was made by the Prophet *Esay*, for all them that thirsted, to come to the waters of life<sup>c</sup>. yea, and by Christ himselfe, who in the last and great day of the feast, stood and cryed, *He that thirsteth, let him come and drinke*<sup>d</sup>, and pronounceth them blessed



*bleſſed that hunger and thirſt*: whereby we e Mat. 5.6.  
are giuen to vnderſtand, that they are no  
marchants for Gods market, to buy wine  
and milke, that doe not thirſt; nor ſheepe  
to feed in his greene paſtures, that haue  
full ſtomacks, for ſuch is the qualitie of  
this graſſe, ſo ſweet, pleaſant, and whole-  
ſome, that the more we taſt, and feed on  
it, the more ſhall wee hunger after it: the  
more we read, heare, meditate, and exer-  
ciſe our ſelues in the holy Scriptures, the  
greater will bee our deſire, and delight  
therein.

Here then commeth to be bewailed, the  
lamẽtable eſtate of many thouſands, con-  
temners of the word of God, who make  
no conſcience to repaire to thoſe places of  
Gods worſhip, where the bread of life is  
broken, but ſpend the beſt houres of the  
beſt daies, in carding and dicing, piping  
and dauncing, chambering and wanton-  
neſſe, ryot and drunkenneſſe, ſpeaking e-  
uill of them, that will not run with them,  
in their damnable waies; Oh, what will  
not men doe to ſatiſfie their hunger? and  
what careth hee for delicacies that is full  
gorged? Euen this one thing doth witneſs  
to the faces of many thouſands in this  
land,

*The feare  
full con-  
tempt of  
the word  
in euerie  
place very  
lamentable.*

46      *The second Sermon,*

land, that they haue neuer yet truly tasted of this heavenly food. When Mannah first fell, the people of Israel were so exceeding greedie and desirous of it, that notwithstanding God was mercifull to preuent sinne, by taking away the occasion, not suffering any to fall vpon the Saboath-day, yet notwithstanding some of them, contrarie to expresse commaundement, went out euen on the Saboath to gather, as if they could neuer bee satisfied, *nor haue*  
**f**Ex. 16. 25. *inough of it*<sup>f</sup>. But they had not long eaten of it their bellies full, but they beganne to loath it, saying: *Our soules are dried vp,*  
**g**Num. 11 *we can see nothing but this Mannah*<sup>g</sup>. Euen  
 6. so, when it pleased God, that by the meanes of our gracious Queene, the Gospell began first to be preached in this land, oh how forward and zealous men were, sparing for no labor or cost, so they might enioy and be made partakers of the ministry thereof, being full of burning loue to the glorie of Christ, and euen struiuing who should be forwardest to perform any good worke, that might aduance the same; but now that the Gospell hath beene so long continued amongst vs: alas, whither can we cast our eies, vpon any place, where  
 the

the Gospel hath beene preached, but euen a few yeares, & not see, with the church of *Ephesus*, a fearefull falling from their first love<sup>h</sup>? Oh Lord what great cause haue we, all of vs, and especially wee Ministers <sup>h Reu. 2. 4.</sup> of the worde to bee instant with God, to quicken his graces in vs, and to keepe vs vpright, that with a true zeale to Gods glorie, and a feruent loue to Christ, and his Church, we may performe all holy dayes, that so the graces of God, may spring afresh in our people, and their appetites be prouoked to hunger after this heavenly foode, least otherwise God in iustice, shut vp his pasture gates, and remoue his Candle-sticke from vs, as he threatned the Church of *Ephesus* <sup>i, Reu. 2. 5.</sup>. It woulde make a mans heart to bleede, that hath in it any sparke of remorse, and is not harder then Flint, or Adamant, to passe by the prisons and grates in London and else-where, to see their gastly countenances, and heare their rewful complaints, for want of food: but surely if euery soule had but a grate to looke through, & crie for her selfe, a thousand times more wofull and lamentable, would their crie be in all places and companies, and yet is this the miserable difference,

rence, the hunger of the bodie is felt and  
 perceyued, whereby all good meanes  
 are vsed for comfort, but the want of the  
 soule is not discerned: but as God sayd to  
 the Church of *Laodicia*: *Thou sayest I*  
*am rich, and encreased with goods, and haue*  
*neede of nothing, and knowest not that thou*  
*art vretched, miserable, poore, blind, and*  
 kReu.3.17 *naked*. So may it be said of the hunger-  
 starued soule, *Thou thinkest thou art in good*  
*plight, fat, and vuell liking, and knowest not*  
*that thou art poore, leane, miserable, and rea-*  
*die to starue*, and hereby it cometh to  
 passe, that Gods pasture, is contemned, and  
 lEze.34.18 troden vnder foote<sup>l</sup>, of none more, then  
 of them that are ready to perish, and know  
 it not. The Lord giue all such a true know-  
 ledge, and feeling of their estates, that they  
 may in a holy manner, more and more  
 hunger after this heauenly foode, where-  
 with their soules, may be fed vp, to euer-  
 lasting life, &c. And so much for the first  
 dutie of a good shepheard, which is, to  
 provide wholsome foode for his sheepe,  
 which thing our heauenly shepheard, doth  
 most abundantly for vs his poore sheepe,  
 that we may say with *David*, *The Lorde*  
*being our shepheard, we shall not vuant any*  
*pasture.*

pasture.

And leadeth me by the still waters. The 2. <sup>2-Duties</sup> Dutie of a good shepherd is to provide, wholesome and convenient water for his sheep, and specially in those hote and dry Countreys and Regions, and therefore we reade of their great care this way. *Iacob* in his iourney to *Padan-Aram*, looked, and behold there was a Well in the field, and loe, three flockes of sheepe lay thereby, for at that Well were the flockes vvatered, and there was a great stone upon the Wells mouth, and thither vv ere all the flockes gathered<sup>m</sup>: so likewise wee reade of the Priest of *Midians* daughters, who came and drevv vvater, and filled the troughes, for to vvater their fathers sheepe, and the shepheards came & drone them away: but *Moses* rose up and defended them, and vvatered their steepe<sup>n</sup>. But euerie water is not fit for sheepe, it must either be in troughes, or as the Prophet sayth, *Leniter fluentes (stil waters)* \* For as writers affirm, violent streames are inconuenient, and for the most part hurtfull \*. Now how carefull this great shepherd is to water, as well as to feede his sheepe! *Dauid* in the person of them all thus witnesseth (*He leadeth me to the still vvaters*) where, by still waters, <sup>the</sup> *Leniter fluentes, rapidi torrentes ad potum ouium incommodi, atque etiam ut plurim. noxii sunt Moll. in ps.*

<sup>m</sup> Gen. 29.  
2.5

<sup>n</sup> Exo: 2.16

\* *Leniter  
fluentes, ra-  
pidi torren-  
tes ad potum  
ouium in-  
commodi,  
atque etiam  
ut plurim.  
noxii sunt  
Moll. in ps.*



- the Prophet signifieth, the sweet and comfortable graces of Gods spirit, conueyd by the conduit pypes of his worde and Sacraments, for the refreshing of the drie and thirstie soules of his people, which Metaphor is very common in the Scriptures, so the Lord telleth his Church, *that he washed her with vvater*<sup>o</sup>, and promisseth that *hee vvill powre cleane water upon her, and cleanse her from al her filthinesse*<sup>p</sup>. Yea, Christ hath said, *Except a man bee borne of this vvater, and the spirit, he cannot enter into the Kingdome of heauen*<sup>q</sup>. And vnto the woman of Samaria, *Vvhosoever drinketh of this vvater shall thirst againe, but vvhosoever shall drinke of the vvater that I shall giue him, shall neuer thirst any more, but the water that I shall giue him, shall bee in him a VVell of vvater, springing vp into euerlasting life*<sup>r</sup>.
- 14 And yet most plainly elswhere in the same Gospel. *If any man thirst, let him come vnto me and drinke, he that beleeueth in me, as saith the Scripture, out of his bellie shall flow riuers of vvater of life, (this spake he of the spirit, which they that beleued in him, should receiue.*<sup>s</sup>) And surely this Metaphor
- 38 is not so frequent and common, as fit and significant: for as there is nothing more acceptable



acceptable to a wearie, thirstie traueller,  
 then a cup of cold water (so that wise Sa-  
 lomon could not more excellently declare  
 the ioyfulness of good newes, from a farre  
 Countrey, then by this simile, that *as cold  
 waters are to a wearie soule, so are good  
 newes from a farre Countrey*.) So is there <sup>Pro. 25. 23</sup>  
 nothing so welcome and comfortable to a  
 thirsting soule, as the graces of Gods spi-  
 rit, without which it pyneth, fainteth and  
 languisheth away, as *Dauid* in many pla-  
 ces of his Psalmes complaineth <sup>u</sup>. *Dauid* <sup>u</sup> <sup>Pla. 42. 2</sup>  
 as one of Gods sheepe, had often beene <sup>and 143. 6</sup>  
 led to these still waters, as he himselfe hath  
 witnessed, saying: *In the multitudes of the  
 sorrowes of my heart, thy comforts haue re-  
 ioyced my soule w.* And the Apostle also, <sup>WPla. 94. 16</sup>  
 who witnessed, as the sufferings of Christ  
 abound in vs, so our cōsolations abound much  
 more <sup>x</sup>. Yea, which of Gods sheepe but <sup>12. Cor. 1</sup>  
 must confesse with *Esay*, *Ve haue ioyfully  
 drawne waters out of the Wells of salua-  
 tion*. And with *Ieremie*, *Thy compassions* <sup>y</sup> <sup>Esay. 12. 3</sup>  
*faile not, but are renewed euery morning* <sup>z</sup>. <sup>z Lam. 3. 22</sup>

If wee would know the excellencie of  
 these graces, the Church by two worthie  
 Metaphors, declareth the same: first sayth  
 she: *Thy name is like the sauour of a good  
 ointment*

- <sup>a</sup>Cant. 1. 2 *oyntment powred out* <sup>a</sup>. What doth more delight the sense of smelling, then the fauour of some precious oyntment, and specially, the same powred out. We read in the Gospel, of a woman, which had a box of veric costly oyntment of Spiknard, & shee brake the boxe, and *pouured the oyntment vpon the head of Iesus as he sate at the table, and the house was filled vwith the sweet saour thereof* <sup>b</sup>. But these graces which do runne from Christ as the head, into all the partes of his mysticall bodie, are farre sweeter, then any spikenard, or that *most precious oyntment, vvhich vvas pouured vpon the head of Aaron, and ran downe to the skirts of his cloathing* <sup>c</sup>. Secondly, thy loue is better then wine <sup>d</sup>. Wine is a most cōfortable blessing, giuen to *make glad the heart* <sup>e</sup>.
- <sup>15</sup> And therefore the wise man would haue wine giuen to him that hath grief of hart, that he may forget his pouertie, and remember his miserie no more <sup>f</sup>, yea, what more pleasant to the taste then wine, in so much that many make it their greatest felicitie, to fill and stuffe themselues therewith: but yet in comparison hereof, the sweetest wines are as bitter as gall and wormewood. For what can wine, or any worldly

worldly delights, giue comfort to him  
that is vexed with Gods stormes, affright-  
ed with terrors of an euil cōscience, or on  
whose soul the horrors of hel haue seazed.  
No, no, it is onely the assurance of Gods  
loue, and comfortable graces of his spirit,  
that maketh such an ones heart reioyce  
with ioy vnspeakable and glorious; witnes  
the Apostles, who hauing tasted hercof,  
they forgot their present misery and trou-  
ble, & out of the Dungeon, sung Psalmes  
of praise vnto God at midnight &. The g Acts. 16.  
Saints also, who in the dayes of Traian <sup>25</sup>  
did sing Psalmes vnto God before day\*, as <sup>\*Hymnos</sup>  
*Plinius secundus* did write vnto the Em- <sup>antelucan-</sup>  
perour in their behalfe<sup>h</sup>. And the holy <sup>nos.</sup>  
Martyrs of God, in our forefathers dayes, <sup>hEuseb.</sup>  
who haue reioyced, and kissed the stake, <sup>Pamphilus.</sup>  
yea and clapped their hands in the midst <sup>lib. 3. ca. 30</sup>  
of the flaming fire, as the hystories of  
our Church beaare witnesse<sup>i</sup>. <sup>i Acts and</sup>  
<sup>Mon. pag.</sup>

Oh that our soules were througly <sup>1447.10.2</sup>  
athirst for these waters, that we could  
truly say with *Dauid*, *As the heart braieth*  
*for the riuers of water, so panteth my soule*  
*after thee O God, my soule thirsteth for God,*  
*yea euen for the liuing God<sup>k</sup>.* And againe, <sup>k Ps. 14. 1-2</sup>  
*My soule thirsteth after God, eue as the drie*  
*ground,*

IPG. 143.6 *ground*<sup>l</sup>, That wee might make it our most earnest desire and request with the woman of Samaria, *Lord giue vs of this*  
 mloh. 4. 15 *water*<sup>m</sup>, For then surely he would satisfie our desire, he would bring vs into his wine-celler, and say to vs, as he did to his Church, and the members thereof, *Eate*  
 a Cant. 5. 1 *oh friends, drinke and make you merrie*<sup>n</sup>. Yea, we should (as we heard the Prophet Esay say) with ioy, *Draw waters out of the welles of saluation, & haue in vs a Wel springing up into euerlasting life.*

*It is lamentable to consider how these still waters are not regarded.*

But alas, it is lamentable to consider, that though most men thirst after riches, honour, & preferment, and therein are neuer satisfied, but like the graue that neuer faith ho, yet care they not for those sweete waters of *Shiloah*, flowing from the sanctuarie of God, and runniug softly. Once to touch them with their lips, which indeede is a fearefull argument, that most haue neuer yet truly tasted of them, for (as we heard before) the nature of Gods pasture is such, that the more his sheepe do feed therein, the more they hunger after it: so the nature of his waters is such, that the more his sheepe doe drinke thereof, the more they may, yea,  
 the

the more insaciably doe they thirst after them, whereby it commeth to passe, that none are more importunate sutors vnto God, to haue his graces increased in the, nor more diligent and zealous in the vse of the sanctified meanes, then such as by his mercie haue obtained the greatest measure thereof, an example herein wee haue the Church herselfe, who beeing brought into Christes wine-celler, and hauing tasted how sweet it was vnto her mouth, she cried out to bee staied with flagons of wine, *being verie sicke of loue* o.

o Can. 2. 4.  
5

The meaning is this, that Christ giuing to his Saints the earnest and first fruits of the spirit, and as it were through little cruises distilling into their soules, a drop or twaine of his mercies and loue, they are so rauished with the sweetenesse thereof, that they becomie not onely loue-sicke, but euen readie to faint, and to swoound with the desire of hauing more, yea her fill thereof, hauing flagons of that pure and precious liquor.

Oh then, I beseech you, yea I humbly *vs.* beseech the Lord, both for mee and you, that it may euery day more and more appeare, that wee are true members of this



Church, and sheepe of Gods pasture, by ardently thirsting after these heauēly waters, that where as most men say, who wil shew vs any good, wee may with *David* esteeme this aboue all things, and say, *Lord lift thou vp the light of thy countenance vpon vs*, for this is it, which (when all the world forsaketh) shall giue vs true peace, and comfort at the last. So much for the second dutye: The thirde followeth, which is;

3. *Dutie.*  
*To provide*  
*rest at noon*

To provide shadow, where the sheepe are freed from the scorching heate of the Sunne, they may lie downe and chew the cud, and this is no lesse needfull and comfortable, then either of the former, and specially in those hot Regions and Countryes, where the shepheards thēselues, could not tend their flocks, without their tēts or booths: whereunto *Ezechiah* alluding, sayeth: *Mine habitation is remooued like a Shepheards Tent* P. But let vs consider what is that comfortable rest, which Iesus Christ the great shepheard provideth for his sheepe? And that is two-fold; for as he feedeth the bodie and soule, so also hee provideth rest for both.

p<sup>sa</sup> 38.12



First, he prouideth rest for the bodie, *christ prouideth a*  
in time of hotte persecution, whereunto *uideth a*  
the Church alluding, sayth: *Shew mee, oh* *bodily rest*  
*thou whom my soule loueth, where thou feedest, and where thou caushest thy flocke to lie* *for his sheepe and what it is.*  
*downe at noone* 9. At the noonetide the *q Cant. 1. 6*  
Sunne is hottest, *neither can any thing hide*  
*it selfe from the heate therof, as Dauid saith* 1. *1 Psal. 19. 6*  
And how comfortable a shadow is at that  
time, experience (euen in these cold coun-  
tries) declareth, and the example of Io-  
nah beareth witness, who sitting on the  
east side of the Citie *Ninive*, to see what  
should be done in the citie, and the Sunne  
beating vpon his head that he fainted, *the*  
*Lord God prepared a Gourd, and made it to*  
*come vp ouer Ionah, that it might be a sha-*  
*dow ouer his head, and deliuer him from his*  
*griefe: so Ionah was exceeding glad of the*  
*Gourd* 1: for what is more intollerable *1 Ionah. 4.*  
then heate? It is one of the curses threat- *5, 6, 7.*  
ned 1. And when the fourth Angel pow- *Deu. 28.*  
red out his Violl vpon the Sunne, and it *22*  
was giuen him to torment men with heate of *Ardor &*  
fire, then men boyled in great heate, and blas- *estus.*  
phemed the name of God, as is mencioned in  
the booke of the Reuelation 16, what a sin- *u Reu. 16. 9*  
gular comfort then is it vnto Gods people,

- that when *the Sunne of persecution is hottest* <sup>u</sup>, yet their shepheard will one way or other prouide a shadow of refreishing for them, either by preserving them secretly from the rage of tyrannie, as he did in the dayes of *Ahab* and *Iesabel*, when not onely *Elizab*, and an hundred Prophets of the Lorde were saved, being hid by fiftie in a Cave, and fed with bread and water, by good *Obadiah* w, but also seven thousand in *Israel* which neuer bowed their knees vnto *Baal* \*. Or secondly by sending them gracious kings and princes, such as may be vnto Gods Saints, as an hyding place from the winde, and as a refuge for the tempest, as *riuers of water* in a drie place, and as the shadow of a great rocke in a wearie land, as was prophecied of *Ezekiah* y. Or thirdly, the Lord giueth them fauour in the eyes of forraine Princes, as *Dauid* with his two wiues, and the fixe hundred men that were with him, seeking refuge against the cruell persecution of *Saul*, by flying vnto *Achish* king of *Gath*, he securely entertained the, & gaue them *Ziglag* to dwell in : And thus by Gods mercie, *Geneua*, *Germanie*, & other places, were a shadow to our persecuted fathers,

fathers, as *Englang* this day, is vnto many of the like condition againe.

But lastly, if the Lord for his owne glorie sake, and the good of his Church, doe suffer this Sunne to shine vpon them, and scorch them, yet doth hee *send vnto them the Comforter* <sup>a</sup>, which maketh them to reioyce in afflictions <sup>b</sup>. And though they haue trouble the world, yet haue they sweete peace in Christ <sup>c</sup>, that euen the burning flames of fire, are as a most comfortable shadow vnto them, as the ioyfull deathes of many the holy Martyrs of God doe witnesse.

The consideration whereof, yeeldeth Gods people a very profitable vse, viz. that whereas carnall and worldly wise men, whensoever they perceiue any trouble or daunger to bee imminent, for the profession of the Gospel, they account it their greatest safetie to flie from Christ, and conforme themselves to all times, places, and companies, and to carry themselves so indifferently, that no man can say of what religion they are. But if wee will shew our selues true members of the Church, we must in all dangers flie vnto Christ, knowing that he both can and will

prouide a rest for his sheepe, hee hath a  
layer at noone, and when the Sunne shi-  
neth hottest, he will make vs lie downe  
in peace, in the verie midst of our ene-  
mies : oh then, let vs neuer bee ashamed  
of Christ, nor afraid to professe his Gos-  
pel, for if once we be shrowded vnder  
the shadow of his wings, *though the earth  
remoue, we need to feare none euill*, and if  
once we enter by him, as the doore; *wee  
shall bee safe, and go in and out, and finde  
pasture* d.

1 Ioh. 10. 9

The blessed  
rest that  
Gods sheepe  
haue founde  
in this land  
vnder the  
happie go-  
uernment  
of queene  
Elizabeth.  
O bona si  
sua norint  
Angli.

And nowe to make application of  
those things vnto our selues, wee were  
vnworthie to haue our heades sheltred  
vnder the same, if we doe not continual-  
ly, thankfully record, the sweete rest and  
comfortable shadow which Gods peo-  
ple haue so long enioyed, in this lande,  
vnder the happie gouernment of our  
gracious Princessie *Elizabeth*. During  
whose raigne, it may as truly be said of  
her people, as euer of the people in *Sal-  
omons* dayes, that wee haue liued with-  
out feare, and *euerie one sate vnder the sha-  
dow of his vine and fig tree* c. Which sha-  
25 dow, God as seasonably prouided, as e-  
uer he did *Jonahs* Gourd, euen when the  
soules

1. King. 4.

soules of his sheepe were readie to faint,  
 being scorched with the feruent East  
 wind, and noone-tide sun of cruell per-  
 secution, in the dayes of *Queene Mary*;  
 oh that we had rightly vsed this rest! It is  
 said in the commendation of the church  
 of *Iudeab, Galile and Samaria*, that ha-  
 uing rest they were edified, and walked in  
 the feare of the Lord, and were multiplied by  
 the comfort of the holy ghost. Oh, if wee  
 had made such vse of our long rest, euen  
 hungerly to haue fedde in Gods greene  
 pastures, thirstily to haue drunke of those  
 still waters, and cheerefully to haue  
 chewed the cudde vnder this shadow,  
 the Lord had had a most glorious church  
 in this land by this day! but alas, we haue  
 all of vs so abused our peace, libertie, and  
 prosperitie, to carnall securitie, and haue  
 passed away this happie time, as men in  
 a dreame, that now it is high time to re-  
 pent, awake from sin, and seeke the Lord,  
 least otherwise we prouoke him to pre-  
 pare a worme to smite our Gourd that it  
 wither, and it be said vnto vs as it was to  
 the rich man *ἀπέλαγες τὸ ἀγαθόν σου*, You  
 haue had your Gourd, now it is dead, & cā  
 not be reuiued. So much for the bodily  
 rest,

fact. 9.31



rest, which Christ prepareth for his sheep.

*The spiri-  
tuall rest  
which christ  
prouideth  
for the soules  
of his people*

The second rest, and that which is a thousand times more precious, is the spirituall rest of the soule, whereby it is shadowed and refreshed, against the intollerable and consuming heate of Gods wrath, and this rest or shadow Christ Iesus himselfe is, *he is our peace* <sup>g</sup>, *through whom God is wel pleased*, as he himself hath

<sup>g</sup>Eph. 2. 14

<sup>h</sup>Mat. 3. 17

<sup>i</sup>Esa. 63. 3

<sup>k</sup>Esa. 25. 4

<sup>l</sup>Cant. 2. 3

*christ Iesus  
the onely  
comfortable  
rest of the  
soule-*

<sup>m</sup>Eph. 6. 16

proclaimed <sup>h</sup>. *It is he that hath troden the wine-presse of his father alone* <sup>i</sup>, *Yea, hee is a strength to the poore and needie, in their tronble, a refuge against the tempest, and shadow against the heate, as the Prophet Esay speaketh* <sup>k</sup>. *Yea, the Church herself acknowledgeth him for her onely shadow, saying: Like the Appletree amongst the Trees of the Forrest; so is my wel-beloued amongst the sonnes of men, under his shadow had I delight, and sitte downe* <sup>l</sup>.

The shadow of a tree is comfortable, and doth greatly refresh them that are parched with the boyling heate of the Sun, but there is no shadow so comfortable to the bodie, as Christ Iesus is vnto the soule, that is scorched with the fire temptations of Sathan <sup>m</sup>, and burning heate of a guiltie conscience for sinne;

*yca,*

yea, there is no other tree able to shadow vs, and therefore sayth Christ, *Come vnto me all ye that trauell and are heauie loadned, and I will refresh you, take my yoke vpon you, and you shall finde rest vnto your soules* <sup>n</sup>. Yea, the Saints of God, hauing <sup>n</sup> Mat. 11. 29  
29  
beene vexed with his stormes, and once comming vnder the shadow of this tree, they finde such wealth, rest, and peace therein, that they do sit downe and neuer seeke any further, nay for the world, they would not bee drawne away from the same againe.

It is farre otherwise with Idolaters, and such as do worship false gods: for though they punish and afflict themselves many wayes; seeking by all meanes to make satisfactions for their sinnes, and to coole the flaming heate of their guiltie consciences, yet when they haue wearied themselves, & done all that euer they can, they are so farre from being satisfied, finding ease, or taking away the sting of sin, that rather as *David* sayth *they doe multiplie sorrowes vpon their heads* <sup>o</sup>. There is no true rest in the worlde but onely vnder the shadowe of this Apple-tree *Iesus Christ*.

*Idolaters can find no true peace in their superstitious traditions,*

<sup>o</sup> Psal. 16. 4

To

*Beata vita  
in fonte,*

To conclude this point, seeing wee haue heard that this good shepherd, prepareth abounantly, both pasture, water, & shadow, let vs, I beseech you, as Gods sheepe, hunger after this foode, thirst after these waters, and take our delight in this rest: then shall we no more hunger, after the draffe of humane traditions, nor thirst after the puddle of popish poysoned cups, no more wearie our selues, seeking for rest in our owne merits and satisfactions: but hauing fedde in these pastures, drunke of these waters, and rested vnder this shadow: wee shall haue the heate of sinne slaked, and our soules fatted with the taste of these heauenly delicacies, till in the end wee be brought into the presence of God, where the fulnesse of ioy shall euer be present with vs, where with we cannot be filled: or rather, filled, but cannot be satisfied: for there is blessednesse at the head of the spring, not in the Cisterns, or Conduits, *For with God is the Well of life, and he shall giue his Saints drinke out of the riuer of his pleasures,* as *Dauid sayth* P, Which riuer is as cleare as  
 p Psal. 36. 8 *Christall, proceeding out of the throne of*  
 q Reu. 22. 1 *God* 9. Yea, and there shall we find the  
 tree

upon the 23. Psalm. 65

tree of life, whose leanes are not onely for shadow, but for medicine to heale the Nations with<sup>r</sup>, yea and beareth fruit, not onely to <sup>r</sup> Reu. 22. 2  
satisfie the hunger, but twelue manner of  
fruits, euery Moneth brought forth to satisfy the pleasure of his Saints<sup>s</sup>. Oh, for <sup>r</sup> Reu. 22. 2  
it, let vs sharpen our appetites, and beseech him that hath planted it, to bring  
vs thither where we may taste how  
wholesome and pleasant  
the fruit of it is! It  
followeth.



The



*THE*  
THIRD SERMON  
*upon the 23. Psalme.*

*He restoreth my soule, and leadeth me in the  
pathes of righteousness for  
his names sake.*

*The 4. duty  
of a good  
and louing  
shepherd.*



He fourth dutie of a good  
Shepherd, is to beare  
with the weake : and if  
any of his flock be sicke  
or feeble, to cherish, no-  
rish, and strengthen the,  
yea, euen to carrie them in his bosome,  
for so the Lord himselfe alluding to these  
qualities of a good shepherd, sayth. *Hee  
shall feede his stocke like a shepherd, he shall  
gather the Lambs with his arme and carrie  
them in his bosome, and guide them that are*  
EG. 40. 11 *with yong* : euen so kinde is the spirituall  
shepherd



sheheard of our soules, that his sheepe  
 being weake, he wil strengthen; feeble, he  
 will cheerish; yea dead in sinnes, hee will  
 quicken, restore and conuert them, by re-  
 generating and induing them, with a *true*  
*and lively faith whereby they liue*<sup>b</sup>: and <sup>b Heb. 10.</sup>  
 being vndoubtedly perswaded of Gods <sup>38</sup>  
 fauour and loue, *doe reioyce with ioy un-*  
*speakeable and glorious*<sup>c</sup>. And this is the <sup>c I. Pet. 1, 3</sup>  
 grace whreof we are now to speak, which  
 indeed is so great, that neither heart of  
 man, nor tong of Angels, are able fully to  
 conceiue or expresse: for what would it  
 profit *Dauid, now that he is dead and seeth*  
*corruption*<sup>d</sup>, that hee hath beene taken <sup>d Act. 1, 29</sup>  
 fro following the Ewes great with yong,  
 to become a king in great honor & welth,  
 that he hath bin mighty in battel, & sung  
 vnto in dāces, *Saul hath slaine his thousand*  
*and Dauid his tenthousand*<sup>e</sup>. If the Lord <sup>e I. Sam. 18</sup>  
 had not conuerted his soule, yea what wil <sup>7</sup>  
 it profit a man to win the whole worlde,  
 and loose his owne soule, this, this, ther-  
 fore is more to be reioyced in, then the  
 finding of, all the kingdoms of the world,  
 happie *Dauid*, and happie that man or  
 woman, that can truely say vwith *Da-*  
*uid, The Lord hath conuerted my soule.*

Now that we may the more orderly and profitably handle this straine, there are two things therein to be considered. First, the *Conuerter* (the Lord:) secondly, the thing *conuerted* (the soule:) for the first,

*Doctrinē.*

\* *Postpone.*  
Ioh. 6. 44.

g Ioh. 10. 26

*Confirma-  
tion.*

Here restoreth *restituit animam*, the words are plaine, our lesson for instructiō is this, viz. That it is not our action, or in our power, in part, or in all, to become the sheepe of Christ, but it is wholly the work of God in vs, according to that of Christ, in the Gospell of saint *Iohn*, *No man cometh vnto me except my father draw him*. And againe in the same Gospell, *Other sheepe I haue also, which are not of this fold, them also must I bring, and they shall heare my voyce, and there shall be one sheep-folde, and one sheepeheard* &c. For although in this Text there is neither any addition of necessitie, as that he (*must*) conuert the soule, nor yet any exception, or exclusion, as though (*none other*) could do it, but he: yet vnder this significant, and affectionate worde (*he*) they both are included; by necessarie implication, *q. d. o* Lord, it is onely thy worke, that my soule is conuerted, no other can do it, but thou alone. Which les-  
son

son is confirmed by many other places of Scripture. The Prophet *Ieremie* thus prayeth. *Conuert vs, O Lord, and we shall be conuerted*<sup>b</sup>. Saint *Paule* saith : *It is neither in him that planteth, nor in him that watereth, but God that giueth the increase*<sup>i</sup>. And *a-12, Cor. 3.7* gaine : *We are not sufficient of our selues, to thinke any thing*<sup>k</sup>. And Saint *Iames* saith : *Euerie good and perfect gift commeth downe from aboue*<sup>l</sup>. In a word, the whole streame of the Scriptures doe runne this way, to proue this doctrine, that our conuersion vnto God, is no worke of any inferiour power, but the peculiar worke, of the holy and omnipotent spirit of God, ordinarily wrought by the ministry of the word, according to that of *Dauid*, *The law of the Lord is perfect, conuerting the soule*<sup>m</sup>. And saint *Paule* saith, *I am not ashamed of the Gospell of Christ, for it is the mightie power of God to saluation, to euery one that belieueth*<sup>n</sup>, And else where, *Faith commeth by bearing of the worde*<sup>o</sup>.

*h Jer. 31. 18*

*k 2. Co. 3. 5*

*l Iam. 1. 17*

*m Ps. 19. 7*

*n. Ro. 1. 16*

*o Rom. 10*

12

The vse of which doctrine serueth notably to reforme our iudgement, as concerning a very grosse and daungerous heresie, maintained by the Church of Rome, about the free will of man, in his pure naturals,

G

turals,

*Wherein  
the Papistes  
and wee doe  
differ about  
free-will.*

- naturals, I will not in way of a cōmon place enter into the handling of this large, and great controuersie, with obiections, answers, and replies, but onely by the way, as I am occasioned by my text, briefly lay open the state of the question, and then shew wherein they doe swarue both from vs, and the deliuered and approued truth: for the first, we may note, that the condition of man is foure-fold. 1 Of creation, 2 Of corruption, 3 Of regeneration, 4 Of glorification: secondly, we may obserue, that the objects of will are diuerse, and specially of three sorts. 1 Naturall actions, which are common to men with beasts, as to eate, drinke, sleepe, heare, see, smell, &c. 2 Humane actions, as practise of Mechanicall and liberall artes, or exercise of morall vertues. 3 Actions spirituall & diuine, &c. Now the question of free-will betwixt them and vs, is to bee vnderstoode, of mans free-will, concerning spirituall actions, in the state of corruption, for in the other, though we altogether agree not, yet is not the difference so great, and materiall. Lastly, wee are to note, that spirituall actions, are two-fold, either such as concerne the kingdome of darkenesse,

darkenesse, or such as concerne the kingdom of God: for such actions as concerne the kingdom of darknes, and are properly sins, we ioyne with them, and teach, that in these man hath freedome of will sinning necessarily, but not constraynedly. But the maine difference betwixt them and vs, is about free-wil in mans naturals, as it is exercised, concerning actions spirituall and good, as repentaunce, faith, the conuersion of a sinner, new obedience, & such like: yet not as concerning the freedome it selfe; for we ioyne with them and say, that in the first conuersion of a sinner, mans free-wil doth concurre, with Gods grace, as a fellow-worker in some sort, for God doth not worke vpon man as a senselesse block or stone. *Non sicut lapidibus aut aliis insensatis, & operatur salutem, &c. August. contra Pelag. 1.5.* Seeing he is indued with reason, wil & vnderstanding, (which for substance do still remaine, onely the qualities changed.) And vnto true conuersion, the will is required, as well as the worde, or spirit; for no man was euer conuerted against his wil, neither is will constrained, any will. But in this they and we do exceedingly differ, as concerning the

*p Necessario sed non co-actio. &c. In prima gratia receptione; homines non sese habent, nec rationes sed sunt gratia dei. ουτως Beza quest.*

*He that made thee without thee, will not save without thee. Aug.*



cause of this libertie of will, in these spirituall matters concerning Gods Kingdome; for they say, mans free will is not wholly extinguished, but attenuated and abated, as the man that fell amongst theeues, and was left halfe dead: and therefore being aided and assisted of grace, it is able to will any thing appertaining vnto saluation, and of it selfe to worke together with grace, and so they giue not all the glorie of their conuersion vnto God, but attribute *part vnto grace, and part vnto*

*q Liberum arbitrium nos facit volentes: gratia, bene volentes.*

*Bernard lib de lib Arbit.*

*1 Concilium Trident.*

*Sess. 6. cap. 1 & 5. Canon. 4.*

*Bellarmino de grat. lib. 5. cap. 30.*

*free will, working by a naturall power* 1. Contrarie wise, we say according to the word of God, that though the naturall power of willing, and thinking be in vs, and is properly ours, by the generall giift of God, yet the holynesse, goodnesse, and freenesse hereof, are meerely, and entirely, wrought in vs by the Spirit of God: and therefore though the will doe concurre with Gods grace, yet not as working, by any naturall power or vertue, but as framed of God, he giuing vs a wil to desire the grace, *Volentes ex nolentibus August. contra 2. Epist. Pelag. lib. 1. cap. 20.* at the time that he bestoweth the grace vpon vs; and therefore wee giue glorie vnto God, for the whole

whole worke, and confesse with *Dauid* to  
 his praise, *hee conuerted my soule*; as for  
 their Arg. drawne from the man, that was  
 left halfe dead, it is a feeble collection, and  
 nothing agreeable to the scope and intent  
 of Christ, in the propounding of that para-  
 ble; yea and contrarie to other scriptures,  
 where we are plainly sayd, *not onely to be  
 halfe dead, but wholly dead*<sup>r</sup>. And lastly,  
 contrarie to the iudgement of *Augustine*,  
 who saith: Man before hee can become  
 righteous, hath neede of a Phisitian, be-  
 cause hee is sicke; yea of a quickner, be-  
 cause he is dead, *Vt homo redeat ad iustitiā,  
 opus habet medico, quia sanus non est, imo o-  
 pus habet vinificatore, quia mortuus est*<sup>r</sup>. So  
 much for the conuerter, the thing con-  
 uerted, is the soule, (*he conuerteth my soule*)  
 God worketh not to halfe, laying a foun-  
 dation, without any further building: *but  
 he finisheth euerie good worke, that he taketh  
 in hand*<sup>u</sup>, he conuerteth the whole man, the  
 bodie as well as the soule, the eies, which were  
 full of adulterie, shall become chaste, the hands  
 that were full of bribes, shall be seasoned with  
 liberall gifts to the poore w, the feete which  
 were swift to shedde innocent blood, shall bee  
 swift to releene and helpe, the innocent op-  
 pressed,

*Rhemist.  
 Annot. in  
 Luc. 10. sect.  
 6. & Rom.  
 9. sect. 4.*

*(Ro. 5. 12;  
 Eph. 2. 1. 5.  
 Col. 2. 13.  
 not in da-  
 vñ, but ve-  
 xēs.*

*August.  
 de natur.  
 grat. ca. 23.*

*Phil. 1. 6.*

*Esay 32.  
 8.*

pressed the tongue that was defiled with blasphemie, and filthy speaking, shall speake reuerently, and soberly, as may minister grace  
 2 Eph. 4. 29 to the hearers<sup>x</sup>, the head that was fraught with couetous and carnall deuices, shall be sanctified with wholesome and diuine meditations<sup>y</sup>. And in a word all the members of the bodie, which haue been abused, to become weapons of vnrighteousnesse vnto sinne, shall become weapons of righteousness vnto God<sup>z</sup>. But because the root must be good, before it can send forth sap into the braunches to the bringing forth of good fruit<sup>a</sup>; And the fountaine must first be purged, before the streames that issue from the same, can be made cleane and sweet: therefore must the heart, being the root and fountaine, be first purged, and conuerted, without which, all holynesse is but hipocrisie: deuotion, dissimulation: Religion, superstition; and all appearing of conuersion, a counterfaiting before the Lord: wherefore the Prophet *David*, to declare the trueth of his conuersion, doth wisely, and purposely adde this circumstance, *He conuerteth my soule*: and thereby teacheth vs this lesson,

Doctrinc,

That vntill such time as God conuert

our

our soules (howsoever wee may with an outward appearance, bleare and deceiue the eyes of men,) yet can we neuer haue any comfortable assurance, concerning our estate with God, but rather looke when God shall pluck away our masks, and vizards, and make vs bewray our hipocrisie & dissimulation, to those who haue bene most deceiued by vs. *Iudas, hee obtained fellowship in the ministration of the Apostleship*<sup>b</sup>: But because his soule was not conuerted vnto God, he fell away like water from one sinne to another, till in the end, he became guide to them that tooke Iesus, and so went astray to goe to his owne place. *Herode*, hee feared and reuerenced *John Baptist*, and heard him gladly, and did many things, but because his soule was not conuerted, hee embraced a beloued sinne: which when the man of God reprocued, *he took away his head*<sup>c</sup>. *Demas* was a companion of the Apostles, 18, 19, 20. but because his soule was neuer truly conuerted, in time (being ouercome of couetousnesse) *he fell away, and embraced this present world*<sup>d</sup>. Were there euer any, <sup>d 2. Tim. 4</sup> in the world, that for outward appearance had greater shew of sanctitie and holinesse,

b Act. 1. 17  
25.

c Mar. 6. 17  
18, 19, 20.

d 2. Tim. 4  
10

holinesse, than the Scribes and Pharisees  
*They looked fower, and disfigured their face?*  
*when they fasted, prayed in synagogues, and*  
*corners of the streets, gaue almes with the*  
 e Mat. 6. 2. *sound of a trumpet<sup>e</sup>, made their phylacteries*  
 s. 16. *broad, and fringes of their garments long,*  
*compassed sea and land to make a proselyte,*  
 f Mat 23. *tythed mint, annise, and cummine, washed*  
 15. 23. 25, *the outside of the cuppe and platter<sup>f</sup>: and yet*  
 26 *because their soules were not conuerted*  
*vnto God, but full of couetousnesse, bry-*  
*berie, rapine, and extortion, our Sauour*  
*plucketh away the painted vizards from*  
*their faces, and ratleth them vp, with ma-*  
*ny a fearefull woe, laying their conditi-*  
*on most plainly before them by a wor-*  
*thy comparison, saying: You are like vnto*  
*painted Sepulchers, goodly, and gorgeous*  
*toombes, and monuments without, beautifull*  
*to looke vpon; but within, full of rottennesse,*  
 g Mat. 23. *corruption, and dead mens bones<sup>s</sup>, and hath*  
 27. *told vs, except our righteousnesse exceed the*  
*righteousnesse of the Scribes and Pharisees,*  
*we shal neuer enter into the kingdome of hea-*  
 h Mat. 5. 20 *uen<sup>h</sup>.*

Vse.

Oh Lord God, how ought the confide-  
 ration hereof to rowle vs vp cuerie one,  
 to a thorough triall and examination of  
 our



our selues, that we be not deceiued with a vaine perswasion, and opinion of our estate and condition, as if all were well, when it is starke naught, and to think with the Church of *Laodicea*, *That we are rich and increased in goods, and haue need of nothing*, when in truth we are *very wretched, blind, poore, miserable, and naked*.<sup>i</sup> Oh then let vs (as in the sight of God) examine our selues, how we stand affected, whether we doe hate those thinges which we haue loued, whether we loath our former liues, and be ashamed of our old sinnes, casting off the workes of darkenesse, liuing by faith depending vpon the prouidence of God, hauing knowledge to render a reason of our faith, hauing a zeale to Gods glorie, and a sincere loue to the trueth, & professors thereof. If we find these things in trueth in vs, though but in small, and weake measure: yet doubtlesse, wee may boldly pronounce with *Dauid*, *The Lord hath conuerted my soule*, and happie is hee, that euer he was borne, to see that houre; but if we find not these things in vs, but all that we haue to cleaue vnto, is a naked, bare, and verball profession: surely then, let vs not flatter our selues, *we are but in the condition*

i Reu. 3. 17.

& Esay 1. 13 *condition of many reprobates<sup>k</sup>*: and if thus  
 Mich. 6. 6. 7 we continue, we shall one day bee found,  
 Mar. 15. 7. filthily naked, for want of a wedding gar-  
 8. ment, and be thrust out of dores, by head  
 and shoulders, and haue our portion with  
 hypoerites.

*Application* And surely, if we doe make application  
 of these thinges to our selues, it is a misfe-  
 rable thing, and would make the heart of  
 any man bleede, (that is not harder than  
 flint and Adamant) to consider, the rue-  
 full estate and condition of many people,  
 who if they be demanded, how they hope,  
 or look to be saued, and in what state they  
 stand before God : this is their common  
 answere, I hope well, that God will saue  
 that which he hath made, I goe orderly to  
 the Church and receiue the Sacrament, I  
 thanke God, I meane no body any harme,  
 but doe as I would be done vnto.

But oh foole, know that God is a spirit,  
 and wil be worshipped in spirit and truth,  
 and therefore it is not inough, not to  
 steale, not to comit whoredome, to beare  
 false witnessse, to kill, to come orderly to  
 the Church, to pare off some sinnes, to be  
 friendly to the professors of the Gospell,  
 and to lead a ciuill life ; when as in the  
 meane time thy heart within, is filthy, full  
 of

of infidelitie, ignorance, pride, couetous-  
 nesse, malice. What is all this thy Religi-  
 on now? surely as much regarded of God,  
 as the cutting off of a dogs necke, and offering  
 of swines bloud, as the Prophet saith<sup>1</sup>. *Thou* 1 Es. 66. 3.  
*art like a goodly sepulchre, full of filthinesse;*  
 Oh then, strive to haue the inside of the cup  
 and platter clensed<sup>m</sup>, let the hidden man m Mar. 23.  
 of the heart *bee decked, with a meeke and* 26  
*quiet spirit<sup>n</sup>, and specially with love, a good* n 1. Pe. 3 4  
*conscience, & faith unfayned<sup>o</sup>; for the kings* o 1. Ti. 1. 5  
*daughter* (as her apparell is of wrought  
 gold) *so is she glorious within<sup>p</sup>*: which spiri-  
 tuall beauty, is a thing much set by, with-  
 out which, whatsoeuer we seeme to haue  
 (whether we be superstitious Papists, or  
 ceremonious Protestants) in the sight of  
 God, it is nothing worth. What is then  
 more to be feared thā this, that the nūber  
 of true conuerts is very small, whose harts  
 are vpright with God, and can truely say  
 with *Dauid, The Lord hath conuerted my*  
*soule*; and I feare in the day of visitation,  
 when the Lord will search vs to the quick,  
 most mens conuersion will be found but  
 copper, not able to abide the Lords touch-  
 stone, and when hee shall waie vs, in the  
 ballance of his sanctuarie, *Balthasars Em-*  
*bleme,*

*p Ps. 45. 13*

Numerat,  
uit, appen-  
dit, diuisit.  
9 Dan. 5. 25

blemme, may be written in our foreheads,  
*Mene, mene, Tekell, vpharfin*; thou hast  
been weighed in the ballance, and art found  
too light. 9. Oh then whilst the time of  
grace and mercie lasteth, let vs follow the  
councell of S. Peter, euengine all diligence

12. Pet. 1.

to make our calling and election sure<sup>r</sup>, that as  
10 the sheepe of Gods pasture, wee may in  
truth, thankfully acknowledge with Da-  
uid our fold-mate, and say, *Hee hath con-  
uerted my soule.* It followeth :

5. dutie of a  
good Shep-  
heard.

*And leadeth me in the pathes of righte-  
ousnesse.* The holy Prophet, still profecu-  
teth this allegorie; And because the sheep  
is of a straying nature, and subiect to ma-  
ny enemies, that seeke to pray vpon her;  
it is therefore the dutie of a verie good  
Shepherd, not onely to prouide pasture,  
water, shadow, and to cherish the weake,  
but also to guide and lead them in the  
plaine way, from the fold to the pasture,  
and from pasture, to pasture, according to  
that of our Sauour Christ, in the Gospell  
of S. Iohn, *A good Shepheard calleth his  
sheepe by name, and leadeth them out, and  
when hee hath sent forth his owne sheepe, hee  
goeth before them, and the sheepe follow him<sup>f</sup>.*

Joh. 10. 3.

4. That it might therefore appeare, that God

is not wanting in the perfourmance of any good dutie to his people, he thereunto alludeth, saying: and *he leadeth me in the pathes of righteousnesse*, q. d. The Lord not only conuerteth the foules of his people, and quickneth them by his spirit from the graue of sinne; but also being quickened and conuerted, (knowing how weake and proane they are to runne in the path of destruction) he leaueth them not vnto themselues, but taketh charge of them, and leadeth them in the path of righteousnesse, finishing the good worke, which he hath begunne in them, to his owne glory and their eternall saluation.

The generall doctrine from this straine, is this, viz: That as in God is the cōuersion of our foules, so from him is the continuance of our vpright walking before him; if euer he leaue vs to our selues, we fearefully start aside, as we haue an example in that faithfull and zealous King *Ezekiah*, who being left of God, to trie him; instead of thankfulnessse, (both for his gracious deliuerance out of the hands of his enemies, & for his miraculous restitution to health) he bewrayed great pride of heart, in shewing to the messengers of *Merodache Baladan* King

*The generall doctrine from this sentence.*



King of Babell, all his treasures of silver,

12. Cro. 32 gold, and armour<sup>c</sup>.

31. Q. If this be our weaknes, what is then  
*Whereup-  
pon the as-  
surance  
of the per-  
seuerance  
of Gods  
Saints is  
grounded.*  
 the ground of our assurance, that being  
 once conuerted, and brought into the  
 state of grace, we shall continue therein?

A. Euen here it is laid down, *The Lord  
will lead vs in the pathes of righteousnesse,  
this grace hath Christ prayed for, who was  
heard in all things<sup>u</sup>. Holy Father, keepe*  
 u Ioh. 11.

42 *them in thy name, euen those that thou hast  
giuen me, and sanctifie them with thy truth,  
thy word is thy trueth* w. Yea God himselſe  
 hath promised, (who is faithfull and can-  
 not lie) *I will not faile thee, neither forsake*  
 w Ioh. 17.  
 11. 17.

x Heb. 13.6 *thee<sup>x</sup>*. So that howfocuer for a moment  
 he may leaue, and forsake vs, for our tri-  
 all, that hauing experience of our weak-  
 nesse, we may the more earnestly cleaue  
 vnto him; yet doubtlesse, he will not for-  
 sake vs ouer long, but so order our goings  
 and lead vs forth, in the right way, that  
 for the beginning, continuance, and end of  
 our saluation, his name may haue all the  
 praise.

*Vse.*

The vse whereof is, that no man glory  
 in his owne strength, which is but as a  
 reed, that will breake to shiuers, *but hee  
that*

that glorieth, glorie in the Lord. And say y Jerem. 9.  
with David, The Lord is my strength and 24  
my saluation<sup>z</sup>, & he is on my right hand, that <sup>z</sup> Pf. 18. 2.  
I shal not greatly fall<sup>a</sup>, yea, let vs continual- <sup>a</sup> Pf. 16. 3.  
ly pray with David, Lord lead mee in thy  
righteousnesse, because of mine enemies, make  
thy way plaine before my face<sup>b</sup>. And againe, <sup>b</sup> Pf. 5. 8.  
Cast me not off in the time of mine age, for-  
sake me not when, my strength faileth me<sup>c</sup>. <sup>c</sup> Pf. 71. 9.

So much for the doctrine and vse of this  
whole straine in general: now let vs more  
neerely come to scanne the words in par-  
ticular, as they lye in order, for they are  
verie significant, and yeeld verie profita-  
ble obseruatiōs for our instructiō, & com-  
fort, wherein first we are to consider what  
the lord doth: he leadeth; secondly, where  
in the pathes: 3. what manner of pathes,  
(of righteousness) of these in order.

Division of  
this sen-  
tence.  
1. part.

He leadeth; he saith not, he (sheweth) <sup>1. note.</sup>  
as if it were inough for Gods people to  
know the way, and then they haue power  
sufficient of themselues to walke therein,  
but the Lord doth lead & conduct them  
shewing them the way and giuing them  
power to walke therein; This doth the  
Church acknowledge in the Canticles,  
where she desireth Christ to draw her<sup>d</sup>. Alas <sup>d</sup> Can. 1. 3.  
good

# 84 The third Sermon,

good virgin, her onely ioy and desire is to runne after Christ, in whom she knoweth her felicitie consisteth, and yet her legges will not serue, her knees are so feeble, that she fainteth in the race, she is so fettered and hampred with the remnants of sinne, and pressed downe with the reliques of corruption<sup>e</sup>, that shee cannot doe that which shee would<sup>f</sup>, She loueth Christ, and yet is not able to make any faster speede after him, then hee shall drawe her, if hee cease to draw, she by and by ceaseth to runne.

Vse.

g Con. Tri-  
dent. ses. 6.  
ca. 5. can. 4  
Rhem.  
Aet. 13. sect.  
2. Bellarm.  
poteſt homo  
absolute per  
liberum ar-  
bitrium,  
bene facere  
ſi velit &c.  
li. 5. cap. 29  
reſponſ. ad  
teſtimon. 2.

The vse wherof serueth to condemne the doctrine of the Church of Rome, for heresie, and the Church her selfe for a bold and impudent strumpet, which maintayneth with sharp Arguments, euen fire and sworde, that mans enfeebled will (as they call it) being once preuented and holpen and as it were loosed, and set on foote by grace, it can & doth performe all things &c. But the true Church hauing receyued grace; yea, after she had run, and doth run: yet she craueth his graces, whereby shee may bee enabled to runne faster, and to runne to the end; and *Dauid* here, though he acknowledge hee hath receiued grace, and God hath conuerted his soule; yet standeth

standeth he in need, still by his grace, to be led forward in the pathes of righteousness, it being certaine, that it is man that willeth, whatsoeuer is willed, but god is the cause that hee willeth that which is good, man worketh whatsoeuer is wrought, but God is the cause that we do that which is good.

*h Certum est nos velle cum volumus. sed ille facit ut, velimus bonum; ratum est nos facere, cum facimus, sed ille facit, ut faciamus, de bono perseverat. ca. 16*

2. Note.

Secondly, wee may note, that *David*, sayth not, he (*compelleth*) but (*leadeth*) for though the Shepheard doe stand in neede of a rod to correct his wandring sheepe, and make the slouthfull plodders, to pafe it better, ( as wee shall heare from the next verse ) yet doeth God so inwardly frame the affections of his Saints, that they doe chearefully run in the wayes of Gods commandements, and after a holy maner, doe strue vnto perfection; so saith *David*, *I will run the wayes of thy commandements, when thou hast enlarged mine heart* <sup>i</sup>. And i *Psal*, 119. Saint *Paule* saith, *One thing I doe, I forget that which is past, and endeuour my selfe, to that which is before* <sup>k</sup>. Yea, how great the delight of Gods Saints is herein, *David* declareth, *I haue had as great delight in thy commaundements, as in all manner of riches* <sup>l</sup>. They are dearer then thousands *IPsal*, 112. 14

*k Phil. 3. 13*

32

H

of

mPs. 19. 10 of gold and siluer, sweeter also then honie and  
 the honie combe<sup>m</sup> : So that here needeth  
 no compulsion, the way is so sweete and  
 n Math. 26 pleasant, that the inner man is willing<sup>n</sup> : and  
 41 taketh great delight therein<sup>o</sup>. But because  
 o Ro. 7. 22. the flesh is weake, therefore the Church  
 prayeth her spouse : *Draw me, and we will*  
 p. Cant. 1. 3 *run after thee* : thereby noting, that Gods  
 Saints being made pertakers of the out-  
 ward minitlerie of the word, and inwarde  
 powerfull working of the spirit, are most  
 chearefull and readie, with all spirituall  
 and holy affections, care and conscience,  
 to follow God and his calling, and in out-  
 ward conuersation, to shew themselues  
 readie to treade the pathes of righteous-  
 nesse, and striue vnto sanctification.

3. Note.

Thirdly, this Metaphor of (*leading*)  
 doth teach vs, that in al gods sheepe, there  
 must be an holy growth and increase, a  
 growing forward vnto perfection, and the  
 measure of the age of the fulnesse of Christ<sup>q</sup>,  
 where there is a standing still, there is no  
 leading, nay in this way, there is no stan-  
 ding still at all: he that goeth not forward,  
 goeth backward, though he thinke not so:  
 wherefore if we will approue our selues,  
 to be sheepe of the Lords pasture, we must  
 grow

q Eph. 4. 13  
*In via vir-  
 tentis, qui  
 non profi-  
 cit, deficit.*



grow & go forward frō strength to strength<sup>r</sup> *r* Psal 84. 7  
 from faith to faith<sup>r</sup>, and from one measure *r* Ro. 1. 17.  
 and degree of knowledge, zeale, and vertue,  
 to another, that wee may bring forth more  
 fruit in our age<sup>r</sup>: and being once deliue- *t* Ps. 92. 14  
 red from the filthie Sodom of this world,  
 we take heed wee partake not with *Lots*  
 wife, in her sinne, to looke backe againe *u*. *u* Gen. 19  
 Oh, I beseech you, let the knowledge of *26*  
 this poynt, make vs all, both pasture and *Luk. 17. 32*  
 people, enter into a deepe considera-  
 tion of our wayes, that if wee finde our *Vse.*  
 selues by Gods mercie, to be led forward  
 we may giue him thanks, and hold fast, that  
 no man take away our crowne *w*: but if wee *w* Reu. 3. 11  
 find a decay of Gods graces in vs, we may  
 in time repent, and seeke to recouer our  
 former estate by double diligence, least he  
 remoue our Candlestick<sup>e</sup> *x*, and take from *x* Reu. 2. 5  
 vs that which we seemed to haue *y*. If our *y* Luk. 8. 18  
 consciences doe witnesse against many of  
 vs Ministers, that whereas heretofore of a  
 zeale to Gods glorie, we haue diligently  
 preached the worde, and reioyced in the  
 coming of the Sabbath, when wee might  
 empty, and vnloade our selues of that we  
 haue gathered in the weeke day: of con-  
 science wee haue abstained from this or

that sinne, and beene grieued in our  
 soules for them in others, and our onely  
 desire hath beene to please God, and both  
 by doctrine and example to shine in the  
 world. But now we can be content to take  
 our ease, delight in sleeping, and altogi-  
 ther *looke to our owne vvayes, purpose,*  
 z Ezech. 34 *and aduantage* <sup>2</sup>, *hauiing no care to feede*  
 Elay. 56. *Gods flocke, strengthen the weake, heale*  
*the sicke, bring againe that vvvhich vvvas*  
*gone astray, and seeke vp that vvvhich vvvas*  
*lost; but so we be fed with the fat, and clo-*  
*thed with the wooll, we care for no more,*  
 that which perisheth, let it perish, all our  
 care is to please men, and to haue the fauor  
 of the mightie, and both by word and ex-  
 ample wee doe iustifie, that which before  
 we haue disallowed.

*Multi, doc-  
 tiores, pau-  
 ci meliores*

Oh good Lord, if this bee our estate,  
 how can we be perswaded, that wee are  
 led in the pathes of righteousness? When  
 it is apparant that we fall away more and  
 more. And if the consciences of the peo-  
 ple doe no lesse witnesse against you, that  
 whereas you haue beene so long hearers  
 of the word, and so many yeares ago you  
 had such a measure of knowledge, that  
 you would according to the word render  
 a reason

a reason of your faith, and maintaine the truth against errors, and heresies; such a measure of zeale, that rather then you would ioyne with Idolaters, and offend God, and your consciences, you would forsake father, mother, yea, and your owne liues; Such a measure of loue to the truth, that you could affoord to bee at this or that cost to maintaine the preaching of it, to take this or that paines to go to heare it, to rise or go to bed, so much the rather or later, that you might haue one houre of the day to heare or reade it; such a measure of a good conscience that you could not away with this or that sinne. But now alas, there is a fearefull backsliding, you doe account them but hotte spirited fel- lowes, that take that course, or if you doe outwardly performe these things, yet it is not with that wonted feeling & remorse: oh, if this bee the estate of any of you (as it is to be feared, it is of too many) con- sider from whom you are fallen, & repent, *and doe the first workes* 2. Is this to bee led forward vnto perfection? Will the Lord take it in good part at your hands, to feed in his greene pastures, and yet to be euery day leaner and leaner? to drinke so plenti-

*Aliquid, de  
scripturis  
sanctis, quo-  
tidie dis-  
cere.*

*2 Reu. 2. 6*

fully of the *sincere milke* of his word, and yet  
**b** 1. Pe. 2. 2 *neuer to grow thereby* <sup>b</sup>, but to remaine as  
 wrisslings, withering and pining away: no  
 surely, euen therefore hath the hande of  
 the Lord gone out against vs, and he hath  
 punished vs with pestilence, famine, vnseasonableness of weather: because neither  
 ministers nor people, haue marched so  
 valiantly in the wayes of the Lord as wee  
 ought. but haue fainted, halted, and turned  
 out of the way <sup>c</sup>, so that it is high time for  
**c** Heb. 12. 13 vs all, to consider our wayes, and to pray  
 vnto God, that *our weake hands and feeble*  
**d** Esay. 35. 3 *knees may be strengthened* <sup>d</sup>, that we may be  
 led forward, and more chearefully runne  
 in the pathes of righteousness, then heretofore  
 we haue done. \* But wherein doth  
 this good shepherd lead his sheepe?  
*(In the pathes)* He saith not (*path*) but  
**2** Part. (*pathes*) as speaking of many: for though  
 the way to gods kingdom, be but that one  
*strait and narrow way*, whereof Christ maketh  
 mention <sup>e</sup>, yet are there in that way  
**e** Mat. 7. 13 many pathes, and Gods sheepe must walk  
 in them all. The doctrine for our instruction  
 from hence, is this, viz. That the obedience  
 of a true Christian, must extend it selfe  
 to the whole course of his life, and to  
 all

all the commandements of God \*. For the first, it is not enough to serue God for a year, or twaine, but we must serue him in true righteousness and holinesse all the dayes of our liues f: the promise is made, he that continueth to the ende, shall be saved g: And, be thou faithfull to the ende, and I will giue thee the crowne of life h. Though then we did runne in these paths of righteousness, a great while, and then afterwarde stay, turne aside, or go backe againe; what shall it auaille vs? So, secondly, we may not take liberty in any one sinne, but strue to auoid all, nor omit any one good dutie, but strue to performe all, as did Zacharie and Elizabeth, who were iust before God, and walked in all the ordinances and commandements of God, without reproofe i. \* There are many who may easily be drawne to auoid and cast away many sinnes, sauing some one or few that serue most for their pleasure and aduantage: so Herod heard Iohn Baptist willingly, and did many things k, He could be content to walke in some of the pathes of righteousness, but not in all, he had one pleasing sin, which by no meanes he could abide to be reproofed for l, But let vs be assured, that all Gods sheepe truly

*Secundum, istius vite modum.*

f Luk. 1. 75

g Mat. 10.

22

h Reu. 2. 10

i Luk. 1. 6.

*Sine querela, non sine peccato.*  
August.

k Mar. 6. 20

l Mar. 14. 5



ly regenerated by the spirit of God, though there be great weakenesses and imperfections in them, whereby they are drawne into much euill, which they should not, and leaue vndon many good duties, which they should do, (and, wherein they desire God to bee mercifull vnto them through Christ) yet do they stand thus affected, that they do hate and detest all siane, and doe loue and delight in euerie vertue, yea those profitable and pleasant sinnes, which are as deare vnto them as their right handes, and right eies, yet are willing to cut them off, and cast them from them, rather then by enioying therof, *bee hindred from entering into the Kingdome of Heauen* <sup>m</sup>, most earnestly desiring of God, to be led into all righteousness, knowing that one *Colloquintida spilleth a whole messe of potage* <sup>n</sup>, and as a bird though ensnared but by one claw, in the net of the fowler, loo-  
seth her life, and the besieged Citie by one breach, not maintained, is taken by the enemy, and the ship by one leake is drowned in the waters; euen so, the soule of man being as a ship, by one hole maketh a shipwracke of faith and a good conscience; as a citie besieged by Sathan  
and

in Mar. 5.

29

n 2. Kin. 4.

40

Mors in olla  
ista.

and his Angels, may be spoyled through one breach, and as a bird fought to be destroyed of Sathan, aswell loleth her life, being ensnared by one claw, as all: if wee auoide his snare, in drunkenesse, we may be caught by whordom; if by neither, yet by couetoulnes: yea the soule may aswell be destroyed by one beloued sinne, aswell as by many: and therefore such as looke to haue eternal life, must carefully follow their shepherd, leading thē in al the paths.

But what manner of pathes are <sup>3. Part.</sup> they? *of righteousness*) God leadeth not his sheepe in the pathes of sinne, and wickednesse, for they are for the filthie and vncleane Goates to wander in, but in the pathes of *holinesse* and *righteousnesse*. For the better vnderstanding whereof, wee may note that there is a double righteousness, the one imputed, the other inherent, by the righteousness of the one, we are iustified before god: by the other we are iustified before mē. The righteousness imputed, is the righteousness of <sup>What is</sup> Iesus Christ, both in regard of the innocencie of nature, obedience to the lawe, <sup>the righte-</sup> and suffering of punishments for sinne, <sup>ousnesse of</sup> <sup>imputation</sup> <sup>and the use</sup> are by faith imputed vnto vs, and made <sup>thereof.</sup>

ours

ours, for our iustification before God, both in regard of Originall and Actuell finnes, of omission or commission, whereof the Apostle Saint *Paule* speaketh. For as by the disobedience of one, many were made sinners, so by that obedience of that one shall many also be made righteous<sup>o</sup>. Which righteousness is so excellent, that the Apostle in regard thereof, accounted all but drosse, that he might be found in Christ, not hauing his owne righteousness, which is of the law, but the righteousness which is of God through faith *P*. And this may be called the righteousness of imputation: for as Christ was made sinne for vs, not by infusion of sinne into his person, but by imputation of our finnes vnto him<sup>q</sup>: so are wee made righteous before God, not by infusion of righteousness into our persons, (for that serueth for many other vses) but by imputation of Christ his righteousness vnto vs: *What soeuer he did for vs, if we belecue, being made ours, as if we had performed the same in our owne persons*<sup>r</sup>.

Secondly, there is a righteousness of sanctification, which followeth as a fruit vpon the former, when as by the sanctifying spirit of God, the minde is inlightned,

the

Ro. 5. 19.

Phil. 3. 9.

2. Cor. 5.

21

Delicta nostra  
sua de-  
licta fecit;  
v: iustitiam  
suam nostrā  
iustitiam  
faceret.

August. in

Psal. 21.

1. Cor. 1.

30

What is  
the righte-  
ousnes of

the heart mollified; the will rectified; and the whole course of the life reformed; no more to loue, and liue in sinne, but to hate and abhorre it, and to delight in godlines and vertue, whereof Saint Paul speaketh, saying, *this is the will of God, euen our sanctification* <sup>1</sup>. And vnto Titus he sayth, *The grace of God which bringeth saluation vnto all men hath appeared, and teacheth vs that we should denie vngodlinesse, and worldly lusts, and that we should liue soberly, & righteously, and godly in this present world* <sup>2</sup>. And Saint Iohn sayth, *He that doth righteousnes is righteous, but he that committeth sinne, is of the Diuell* <sup>3</sup>. The vses whereof are manifold, but specially it serueth for to iustifie vs before mē, and to make faith which is hidden in the hart, & seene of God, to become visible, & apparāt vnto men. Whereof S. James speaketh saying, *Abraham & Rahab were iustified by their works* <sup>4</sup>. Now the Lord leadeth his sheepe into the pathes of both those Righteousnesses, giuing vs a true and liuely faith, *whereby wee are ingrafted into Christ, and made partakers of all his benefits* <sup>5</sup>, & also sanctifying vs through out with his holy spirit <sup>6</sup>, to become new creatures <sup>7</sup>, and to offer vp our selues, a lining, holy

*sanctification and the use thereof.*

1. Theſ. 4. 3

Tit. 2. 11.

Sobrie, quoad nos: iuste quoad proximum: pie, quoad deū.  
1. Iohn. 3. 7. 8.

1. Iam. 2. 21. 25

1. Rom. 6. 5 6, 7  
1. Theſ. 5. 23

2. 2. Cor. 5. 17

**a Ro. 12. 1** ly, and acceptable sacrifice unto him<sup>a</sup>. But of the latter, the Prophet in this place, most properly speaketh, and therefore our lesson is.

*Doctrinc.*

That all those sheepe whose saluation the great shepheard hath bought & purchased with his blood, *they shall in time be*  
**b Ro. 8. 30** called<sup>b</sup>, from walking in the sinfull pathes of vncleane Goates, to walke in the pathes of righteousnesse, and holinesse they shall cease  
**c Eph. 4. 17** to walke as the Gentiles in vanitie of mind<sup>c</sup>, and blind hypocrisie; and shall become follow-  
**d Ephe. 5. 1** ers of God as deare children<sup>d</sup>, striving to bee holy as he is holy, in all manner of conuersa-  
**e 1. Pet. 1.** tion<sup>e</sup>. In these pathes, the Lord hath led  
**15** all the flockes of his sheepe, as the Author  
**f Heb. 11. 4** to the *Hebrews* hath traced many of them  
**5. 6. 7** out by their sleppes<sup>f</sup>, which pathes, are  
**g Mat. 7.** strait, narrow, rugged, and vnpleasant to  
**13.** daintie and tender flesh and blood<sup>g</sup>, as  
**h Mat. 16.** requiring so soone as euer wee set foote  
**24** therein, a deniall of our selues, and continuall  
**How blessed** and gainfull taking up of the crosse<sup>h</sup>, but most pleasant  
**and gainfull** and ioyfull to the inner man, as *Jeremie*  
**a thing it is** declareth, saying. *Stand and enquire for the*  
**to follow** old way, which is the good way, and walke  
**Christ in the** therein, and you shall finde rest unto your  
**pathes of** righte-  
**righteous-** nesse.  
**nesse.** soules<sup>i</sup>. The truth whereof we and all the  
**ilerc. 6. 16** Saints



Saints of God, that euer walked therein  
 haue experienced; that as agreed, *Dauid*  
 as foreman may say for vs, *I haue had as*  
*great delight in the way of thy testimonies, as*  
*in all maner of riches* <sup>k</sup>. And yet is not this <sup>kPsal. 119. 14</sup>  
 al: for besides the inward and spiritual ioy  
 of the soule, the Lord will also bestow all  
 good things vpon them, yea so gainfull is  
 godlinesse, that it hath a promise both of  
 this life, and that which is to come <sup>l</sup>, *they* <sup>11. Tim. 6</sup>  
*shall want nothing that is good* <sup>m</sup>, *they shall* <sup>6</sup>  
*eate their bread in plenteousnesse, be fed with* <sup>mPsal. 34. 10</sup>  
*the fat of the graine of wheate, and pure li-*  
*quor of the Grape, hee will bow downe the*  
*backes of their enemies, they shall lend, and*  
*not borrow, be the head, and not the taile* <sup>n</sup>. <sup>nDeut. 28.</sup>

Now I beseech you let vs make ap-  
 plication of these things vnto our selues, <sup>12. 13.</sup>  
 there is nothing more common then to <sup>Applicatio.</sup>  
 heare men euerie where complaine, of the <sup>The true</sup>  
 great dearth wee haue sustained, or the <sup>cause of all</sup>  
 pestilence, botch of Egypt, hot burning <sup>the miseries</sup>  
 feauers, consumptions, and grievous dis- <sup>that haue</sup>  
 eases of the bodie, wet and vnseasonable <sup>fallen upon</sup>  
 weather, and so forth, and some lay the <sup>us, or are</sup>  
 cause here, and some there, some com- <sup>forther</sup>  
 plaine of this, and others of that, but few <sup>threatned.</sup>  
 see, or regard the true cause indeed, to set

to hand to remoue it : the verie cause of  
all euils is, for that we haue not hearkned  
to the voice and whistle of our shepherd,  
calling vs to follow him in the pathes  
of righteousnesse ; but rather wee haue  
troden the pathes of death , and our  
foote-steppes haue caught holde of hell,  
as if we were at a league and couenant with  
oEsa. 38. 15 both o, wee haue added drunkennesse vnto  
pDeut. 32. 19 thirst P, we haue not zealously, and fruit-  
fully entertained his word. For if we had,  
marke what God saith , *Oh that Israell  
had walked in my wayes, I would soone haue  
humbled their enemies, and haue fed them  
with the flower of weate, and honie out of the*  
qPsa 81. 13 *rocke* q.

14 What is the reason then , I pray  
you , of all these euils , and farre grea-  
ter if we repent not, who is so blind that  
seeth not ? *W*e haue refused to bee taught  
and instructed in Gods word <sup>r</sup>, despised his  
rIere. 9. 6. *wholesome counsels and admonitions, abused  
his patience and long sufferance to presump-  
tion, which should haue led vs to repentance<sup>r</sup>,  
the more he hath corrected vs for our amend-  
ment, the more haue we fallen away from  
rEsay. 1. 5. him<sup>r</sup>, hardning our faces as Brasse against  
uIere. 5. 3. his feare<sup>u</sup>, and dealing most frowardly  
with*

with him in his couenaunt, that neuer might hee more iustly complaine of the Iewes, than of vs, *All the day long haue I stretched out my hand, to a stubborne, and disobedient people w.* w Esay 63. 2.

Oh then I beseech you, let vs awake, and strengthen the thinges that doe remaine & are ready to die, for our works, *are no whit perfect before the Lord<sup>x</sup>.* Let vs <sup>x</sup> Reu. 3. 2. euery one lay his hand vppon his soule, repent and turne, for now the Lord calleth vs. *Oh England, if thou wilt returne, returne vnto me!* . Yea, the Prophet of y Ier. 4. 1. God telleth vs, *That it is time to seeke the Lord, till he come and raine righteousnesse vpon vs<sup>z</sup>.* Let vs stirre vp our selues, and the graces of God that are in vs, reuiue <sup>z</sup> O Esay 10. 12 our zeale, & make our loue to the Gospell spring afresh, that it may bud, and bring forth fruite, let vs make straight steps to our feet, and no longer wait that euerie one goe before vs, for that were too great vnmanerlinesse, but both pastors and people, let vs in our seuerall places, in a holy emulation strīue, who shall bee formost, and runne fastest after our Shepheard Christ, Iesus in the pathes of righteousnesse; and then the Lord will delight

delight to doe vs good, *hee will blesse our  
 Queene, and giue her constancie to defend  
 the trueth vnto the end, not suffering our*  
*a Deu. 22. 9 land to be sown with diuers seeds<sup>a</sup>, nor Da-*  
*b 1. Sa. 5. 2. gon to be where the Arke of God is<sup>b</sup>, or ab-*  
*homination of desolation to be set in the holy*  
*c Mat. 24. place<sup>c</sup>; but in her daies the Gospell shall*  
*15. flourish, and aboundance of peace so long*  
*d Ps. 72. 7. as the Moone endureth<sup>d</sup>, & as for all thole*  
*that beare euil wil vnto Sion, & specially*  
*our home-born enemies, the vncircumci-*  
*sed Philistins, & cursed Canaanites, who*  
*beginne to lift vp their heads, as though*  
*their long wished day drew nigh, the Lord*  
*will either turne their hearts, or bow downe*  
*e Ps. 69. 23 their backs, cause their loynes to tremble<sup>e</sup>,*  
*and lay the curse of Canaan vpon them, and*  
*f Gen. 9. 25 make them seruants of seruants stil<sup>f</sup>, or last-*  
*ly, fill their eies with wormes, and mouthes*  
*with grauell, but wee and our posterities shall*  
*see Ierusalem in prosperitie, all our lines*  
*g Ps. 128. 5 long<sup>g</sup>.*

Thus we haue heard by many parti-  
 culars, how abundantly good, the Lord  
 is to his poore people, now would you  
 know what it is, that hath, doth, and for  
 euer only shall moue him, to do his peo-  
 ple good? then marke what the Prophet  
 sayeth

sayeth in the next words.

(For his names sake;) concerning the *Sence of the words.* sence of these words, we are to note, that the (name) of God hath diuers significations in the scriptures; as first, by name **I.** are meant those titles, whereby God is named and knowne, as *Iehouah, Elohim, Shaddai, Jeds, Deus, God. &c.* As God said to *Iacob*, Wherefore now dost thou aske my name<sup>h</sup>. And answereth *Moses*, asking *h Gen. 32.* the same question, *I am that I am* hath **29.** sent me unto you, and thus shalt thou say to the children of *Israel*, the Lord God of your Fathers, the God of *Abraham*, the God of *Isaac*, and the God of *Iacob*, hath sent mee unto you; this is my name for euer, and this is my memoriall unto all ages<sup>i</sup>. And *Mo-* **i Exo. 3. 14** *ses* in his song giueth him this title, *The* **15. &c.** Lord is a man of war, his name is *Iehouah*<sup>k</sup>; **k Exo. 15. 3** And concerning Christ, it is sayd: *This is his name, whereby hee shall be called; the Lord, our righteousnesse*<sup>l</sup>. And this is one **l Jerem. 23** of those sences, according to which the **6. 33. 16.** commaund is giuen, *Thou shalt not take* **1. Cor. 1.** the name of the Lord thy God in vaine<sup>m</sup>. **30** **m Exo. 20.**

**2** Secondly, somtimes by the (name) of God, is meant the person of God, signified, by the name or title, as the name of

I the



n PC. 20. 1. the mightie God of Iacob defend thee<sup>n</sup>.  
 Nomen pro- Where is not meant any title of God, Ie-  
 re, per no- honah, Tetragrammaton, or such like, ei-  
 men, signi- ther in Hebrew, or Greeke, this tongue  
 ficata, or that, (as they are of many superstiti-  
 ously abused) but God himselfe, *by his om-  
 nipotent power defend thee.* So the people  
 are commanded to offer their sacrifices,  
 in the place, which *the Lord shall choose to*

o Deu. 16. 2 *cause his name to dwell*<sup>o</sup>: and the Psalmist  
 prayeth; *Let them that loue thy (name) re-*

p Pf. 5. 11. *ioyce in thee* P. Againe, *I will take the cup*  
*of saluation, and call vpon the name of the*

q Pf. 116. *Lord* q, and the promise is made, *whosoever*  
 13. *shall call vpon the name of the Lord, shall be*

r Ioc. 2. 32 *saue*<sup>r</sup>. In all which and many other pla-  
 ces, by (name) is meant, the person of  
 God, it being vsuall in the scriptures, by  
 name, to vnderstand, the thing signified  
 thereby, as where it is said, *there is no other*  
*name vnder heauen, whereby we must be sa-*

s Act. 4. 12. *ued*<sup>s</sup>, and to the Church of Sardis the  
 Lord sayeth, *Thou hast a few names, which*

t Reu. 3. 4. *haue not defiled their garments*<sup>t</sup>.

Quicquid 3 Thirdly, by name are meant somtimes  
 de Deo, ve- the essentiall attributes of God, because  
 re dici po- thereby God is knowne, yea, God is the  
 test, Deus same, for whatsoeuer may truely be sayd  
 est,

of

of God, that God is, as he is true, he is the  
 trueth, God is wise, hee is wisdom it  
 selfe. So the Lord thus proclaimed his  
 great & glorious name vnto Moses, *The* *Nomen Dei*  
*Lord, the Lord, strong, mercifull, and gra-* *dicatur, om-*  
*cious, slow to anger, and abundant in good-* *ne id, quod*  
*nesse and trueth, reseruing mercie for thou-* *de illo præ-*  
*sands, forgiving iniquitie, transgression, and* *dicatur.*  
*sinne, and not making the wicked innocent,*  
*visiting the iniquitie of the fathers upon the*  
*children, vnto the third and fourth generati-*  
*on<sup>u</sup>.* So it is sayd, that in the name of Christ *u* Exo. 34. 6  
*the Apostle cast out Devils w.* Not by the *w* Mar. 16.  
 repetition of the name (Iesus) for the sons 17.  
 of Sceua, doing so, the euill spirit answered:  
*Iesus I acknowledg, & Paule I know, but*  
*who are ye? and the man in whom the euill spi-*  
*rit was, ran upon them, and ouercame them,*  
*and preuailed against them, that they fledde*  
*out of the house, naked and wounded, as S.*  
*Luke witnesseth, in the Acts of the Apo-*  
*stles<sup>x</sup>.* But by name is meant the power,  
 strength, and vertue of Christ, as Peter ex- *x* Act. 19.  
 poundeth in the Acts, where (declaring 15. 16.  
 the meanes, how the Cripple was healed)  
 he saith, *It was not their power and godlines*  
*that had made the man goe y.* So S. Paule *y* Act. 3. 12  
 sayth: at the name of Iesus euerie knee shall 16.  
 bowe<sup>z</sup>,

**z** Phi. 2. 10 *bower<sup>z</sup>*, that is, not when the word is pronounced we shall make a curtesie, but we and all creatures, shall bee subiect to his power, authoritie, and dominion.

*Nomine (Iesus) dominatio & potestas; (genu flexionis) vocabulo, exprimitur subiectio.*  
**4** Somtimes also by (*name*) his works, creatures, and iudgements, are meant, as where *Dauid* saith; *O Lord our God, how excellent is thy name in all the world, which hast set thy glorie aboue the heauens* <sup>a</sup>. q.d. How greatly doth thy glorie, power, and maiestie shine in thy creatures.

**5** By (*name*) is meant many times the doctrine of Gods word, inuocation, praise, and profession thereof; So it is sayd of Christ in the Psalmes: *I will declare thy name vnto my brethren* <sup>b</sup>. And the people of God say, *We will walke in the name of the Lord our God for euer and euer* <sup>c</sup>: so *Paule* is called a *chosen vessell*, to carie Gods name, before Gentiles, Kings, and children of *Israel* <sup>d</sup>: and sayth of himselfe, *That hee is not onely readie to be bound at Ierusalem, but also to die for the name of the Lord Iesus* <sup>e</sup>.  
 Now I take it, by (*name*) in this place the Prophet vnderstandeth the truth, mercie, and goodnesse of God, according to the third annotation laid down, and then the sence is thus much in effect: *q.d.* This good Shepherd

Shepherd feedeth me, giueth me drinke,  
prouideth rest, and is exceeding bountifull  
towards me, aboue all that I am able to  
aske or think, not for any goodnes in me,  
but onely for his owne meere mercie, and  
goodnesse sake, that for euer he may bee  
praised, for the same: this being the sence,  
let vs now see the doctrine, which is this,  
viz:

That, what good thing soeuer God hath *Doctrine.*  
done or doth for his children, as in their  
election, vocation, preservation: he nei-  
ther was, nor is therevnto mooued, by a-  
ny thing in them, or proceeding from  
them, as not for their righteousness:  
*which is but uncleannesse<sup>f</sup>:* or for their beau-  
tie: *which is but vanitie<sup>g</sup>:* or for their  
strength: *which is but rottennesse<sup>h</sup>,* or for  
their gold and siluer: *which are no mar-*  
*chandise with him<sup>i</sup>:* but onely what hee  
doth, hee doth for his owne name, and  
mercie sake, to the end, that for all, his  
name may for euer bee praised, as the  
Saints of God doe confesse, saying: *Not*  
*unto vs, o Lord, not unto vs, but unto thy*  
*name giue the glorie, for thy louing mercie,*  
*and truths sake<sup>k</sup>.* This is agreeable to ma-  
ny other places of Scripture: the Apostle

Isay 64.6

g Prou. 31

30.

Isay. 40. 6.

h Iob. 17. 3.

14.

i Mic. 6. 7. 8

Psal. 50. 10.

11. 12.

k Pl. 115. 1.

Confirmati-  
on.

1 Eph. 1. 4. 5

Paule sayth, we were chosen in Christ before the foundations of the world, according to the good pleasure of his will<sup>l</sup>. The Lord himselfe protesteth vnto Israel: For my names sake, will I differre my wrath, and for my praise, will I reſtraine it from thee, that I cut thee not off; for mine owne sake, for mine

m Esay 48.

9. 11.

n Ezec. 20.

44

o Ezec. 36.

22

Confuta-  
tion.

haue respect vnto you, for mine names sake, and not after your wicked waies<sup>n</sup>: and else-where telleth them, what it was that moued him, to deliuer and redeeme his people out of captiuitie, I doe not this for your sakes, oh house of Israell, but for mine holy names sake, which was polluted amongst the heathen whether ye went<sup>o</sup>. Yea, euerie where the Scriptures confirme this doctrine, viz: That in man there is no dignitie, or meanes whereby to deserue any thing at Gods hands, but the whole work of our saluation, and all his blessings bestowed vpon vs, are wholly to bee referred vnto God, and that onely, for the glorie of his holy name.

And yet notwithstanding the euidence of this truth, they of the Church of Rome, are not ashamed to maintain the doctrine of forſeene workes, and that according



to the same, God did so order the decree of predestination<sup>p</sup> : yea and doe distinguish of the kindes of merits, that some are of congruities, as the workes of men before iustification, whereby they doe prepare themselves thereunto<sup>q</sup> : and merits, of condignitie, or good works done in the second iustification, which (say they) are truely meritorious, and deserue at Gods hands by the due debt of iustice, to be rewarded<sup>r</sup>. Oh Lord, how farre doth the Prophet varie in iudgment from these proude Hypocrites, which thus glorie in themselves, and their workes, who acknowledgeth euery good thing that he hath, to come from God, and that onely for his owne names sake.

*p Rhem. an.  
not. on*

*Rom. 9. sect. 2.*

*q Rhem. an.  
not. on*

*Act. 10.  
sect. 5.*

*Meritum  
de congruo  
& condigno,  
ex debito  
iustitie.*

*r Rhem. an.  
not. on Ro.  
2. sect. 3.*

The vse hereof is, that aboue all things in the world, we bee carefull in thought, word, and deeds, and euery way that we can, to seeke the aduancement of the glorie of that name, whereby the Lord hath been mooued to doe such great things for vs, and to that end that we pray vnto God to haue a zeale of his glorie kindled in our hearts, whereby we may be prouoked, to a holy, and godly life, *that our heauenly father may be glorified*<sup>r</sup>, and whereby also

*Vse.*

*Vt ore, corpore, vitaque  
tota, sanctificetur,  
illud nomen.*

*Mat. 5. 16*

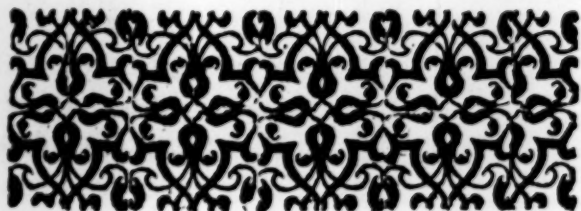
we may be kept from al prophaneſſe, leaſt  
 otherwiſe, his name be *dishonoured*, and  
*blafphemed*. The Prophet *David* had a  
 great meaſure of this zeale, when he ſayd,  
*The zeale of thy houſe, hath euen eaten mee*  
 up: and that his heart ſhould utter forth  
 good matter w. Yea, the woord which  
 there the holy Ghoſt uſeth is verie em-  
 phaticall. *g.d.* I will caſt vp a good matter,  
 alluding to the manner of men, who  
 hauing ſomething which lyeth heauie  
 vpon their ſtomackes, can haue no reſt  
 till they haue caſt it vp. Oh that the  
 conſideration of thoſe mercies, which  
 wee and all Gods Sheepe, doe dayly  
 receiue and enioy, with *David* our fold-  
 mate; did ouercharge our hearts conti-  
 nually, with ſuch an holy ſurfet, (as a  
 godly man called it) the care and de-  
 ſire to glorifie GODS name, lying ſo  
 heauie vpon vs, that wee could neuer  
 bee at eaſe nor reſt, vntill wee were  
 diſburdened, by ſounding forth Gods  
 praife; and magnifying him, for whoſe  
 name ſake onely, hee hath beene moou-  
 ed to doe ſuch great thinges for vs!  
 &c. And ſo much for the firſt Allego-  
 rie ſummarily layde downe in the firſt  
 verſe,

*Crapula  
 ſancta. Lu-  
 ther.*

upon the 23. Psalme.

109

verse, and particularly amplyfied, and  
illustrated, in the second and third ver-  
ses. Now let vs proceede, to con-  
sider what vsic *David* ma-  
keth hereof.



The



THE  
FOURTH SERMON  
upon the 23. Psalm.

*Though I should walke through the valley of  
the shadow of death, I will feare no euill:  
for thou art with me, thy rod and  
staffe doe comfort me.*



In this verse, the holy  
Prophet of God, de-  
clareth, what great  
comfort and stay, the  
cōsideration of Gods  
pastor-like care and  
prouidence towards  
him, did affoord him in the serious medi-  
tation of death, *Yea though I should walke  
through the valley of the shadow of death.*  
The summe whercof is thus much in ef-  
fect, q.d. Seeing then, oh my God, like a  
most louing and faithfull shepheard, thou  
hast

*The summe  
of this  
verse.*

hast taken care and charge ouer me, graciously to supply my wants, and mightily to defend me in all aduersities; I will not hence-forth vex, or disquiet my soule in vaine, with feare of any euill, but securely repose my selfe vnder the wings of thy prouidence, not fearing any danger, hauing thy presence, no not to go through the valley of the shadow of death it selfe. Surely a most excellent sentence, declaring the great valour and fortitude, not onely of *Dauid*, but of euerie true Christian, and sheepe of Gods pasture, in all daungers whatsoeuer, whose hearts are possessed with comfortable assurance of Gods prouidence towards them, as his was; from whence that we may reape the greater comfort and benefite, I purpose first to obserue something for the verse generally, and then handle the wordes themselves more particularly.

*A generall  
observation  
from the  
whole verse*

The thing which we are in generall to obserue, is this, viz. *Dauids* religious meditation of death in his greatest prosperitie of life; it seemeth by the tenour of the Psalm (as we haue heard) that it was not penned when hee was persecuted by *Saule*, and glad to flie from one holde to



a 1. Sam. 23 another <sup>a</sup>, no, nor when (after he was an-  
<sup>14.</sup> noynted in Hebron king, both ouer Iu-  
b 2. Sa. 2. 4. dah <sup>b</sup>, and all Israell <sup>c</sup>) he was glad to flie  
c 2. Sa. 5. 3. being persecuted by his owne sonne *Ab-  
solom*, most treacherously practising to  
aspire to the kingdome <sup>d</sup>. For no maruell  
d 2. Sam. 15 though then his soule was possessed with  
<sup>14</sup> the continuall remembrance and medi-  
tation of death, when as hee might most  
truly say, as hee did vnto *Ionathan*, *as the  
Lord liueth, and as thy soule liueth, there is  
but a step betwixt me and death* <sup>e</sup>. But this  
e 2. Sa. 20. 3 Psalme was penned as a thankful remem-  
brance of Gods prouidence towards him,  
when hauing safely passed through so  
many great perils, he had obtained (mau-  
gre the beardes of all his enemies) the  
peaceable fruition of his crowne & king-  
dom, when as a man would haue thought  
he should haue banished al remembrance  
of death, and neuer haue troubled his  
thoughts with such nightly meditations,  
but rather haue solaced himselfe as that  
rich man in the Gospell, who hauing pul-  
led downe his old barnes, and filled grea-  
ter with his fruit and goods, hee neuer  
dreamed of death, but said to his soule, *Be  
merry, linc at ease, eate, drinke, and take thy  
pleasure,*

pleasure, for thou hast goods laid up for many  
 yeares<sup>f</sup>. I say, a man would haue thought, fLu. 12. 19  
 that *David* in some such manner also  
 would haue spoken vnto his soule, & haue  
 said, Now my soule be merrie, take thine  
 ease, eate and drinke, for now thou hast  
 obtained thine hearts desire, and shalt be  
 able to auenge thy selfe on all thine ene-  
 mies that haue vexed thee. &c. But he be-  
 ing better trained vp, and exercised in the  
 Lords schoole, and hauing learned the va-  
 nitie and vncertaintie of this life, *that hee*  
*was but a sojourner, and a pilgrime on earth*  
*as all his fathers were* g, and knowing what gPs. 39. 12  
 great cares and feares a crowne bringeth,  
 & ignorat whether euē that night his soul  
 should be fetched away or no<sup>h</sup>: being ad- hLu. 12. 26  
 uauanced to the top of prosperitie, he for-  
 getteth not himselfe, presuming of life,  
 but looketh downe to the earth whither  
 he must, and bethinketh how hee may  
 comfortably passe through the valley of  
 the shadow of death, and tread the path  
 of all flesh, and goethe way of all the  
 earth i.

iIos. 23. 14  
 1. Kin. 2. 2.

Whose religious example teacheth vs  
 this lesson for our instruction, viz: That  
 we ought at all times, and in all condi-  
 tions, *Doctrinc ge-  
 nerall from  
 the obser-  
 nation,*

tions, in our youth, in our strength, and in our prosperitie, to remember our end; this is the counsell of the wise man, *Remember thy Creator in the daies of thy youth, whilst the euill dayes come not, nor the yeares approach wherein thou shalt say, I haue no pleasure in them; before the Almond tree flourish, grinders grow few, strong men bow themselves, keepers of the house doe tremble, and they grow dimme that looke out by the* <sup>k</sup> *windows*. Yea, this was Gods wish, *Oh that my people were wise to consider their latter end* <sup>l</sup>. The holy Patriarkes declared <sup>29</sup> their wisdom, and the due consideration that they had of their latter end, by purchasing places to burie in <sup>m</sup>. *Abraham* <sup>n</sup> *had it at his fingers end, I am but dust and ashes*. And *Iacob* as readily confessed to *Pharaoh*, demanding how old hee was, *That his life was but a pilgrimage, and his dayes few and euill* <sup>o</sup>, \* few for number, and euill for qualitie; *Iob* also, hee waited all his dayes for the appoynted time, when his *changing should come* <sup>p</sup>. The Prophet *Dauid*, after long watching and fasting, besought God to bee instructed concerning the *number of his dayes, and the time* <sup>q</sup> *that he had yet to liue* : yea, all the faith-  
full

full are taught by *Moses* to pray, Lord  
teach us to number our dayes, that we may ap-  
plie our hearts unto wisdom<sup>r</sup>. 1 Ps. 90. 12

*Ioseph of Arimathea*, a rich man, had a  
Sepulchre in his garden to lie in, long be-  
fore he died<sup>r</sup>, so that his recreation and 1 Ioh. 19. 41  
solace in the cōtemplation of Gods crea-  
tures, was ioyned with a serious medita-  
tion of his end, wherein both he, and the  
rest of those holy Saints, haue shewed the-  
selues to be truly wise men indeed: for  
what would it haue profited them, or any  
other, by Arithmetick account, to diuide  
the least fractions, & neuer to take an ac-  
count of those few dayes that we haue to  
liue<sup>r</sup>, or with the Geometriciā, to take the 1 Ps. 90. 12  
height, longitude, or latitude, of most spa-  
cious obiects, and neuer to measure that  
which the Prophet saith, *is but a spanne  
long, or a bands breadth*<sup>u</sup>. What were it u Psal. 39. 5  
with the Astronomer to obserue the mo-  
tions of the heauens, positions and aspects  
of the Planets and Starres, and neuer with  
*Dauid* to looke downe to the valley of  
death, through which Kings, and all must  
passe<sup>w</sup>: or with the Lawier to be skilfull w Ps. 82. 7.  
in lawes, statutes and decrees, for the ma-  
naging and gouernment of kingdomes,  
common-

*Statutū est omnibus, semel mori.* common-wealthes, and countries, and gi-  
uing to euerie man his right, and to for-  
get that common and irreuocable lawe  
whereby it is appoynted for all men once

*x Heb. 9. 27* to die \* : or with the Phisition, to know  
the cause, nature and qualitie of euerie  
sicknesse and Symptome, wherby he may  
skilfully applie himselfe to the cure, and  
neuer to regard the languishing soule, be-  
ing mortally wounded with *the sting of*

*yi. Cor. 15. 56* *sinne* 7. In a worde, what will it one day  
profit a man, that with the Rhetorician,  
by sweete and eloquent stile hee could  
draw teares from the hardest heart : or  
with the subtile Logitian, by conse-  
quence of fallacious arguments, enforce a  
cōcession of greatest absurdities, yea with  
the temporizing Politician, gaine the  
*x Mat. 16. 26.* whole world, and loose his owne soule<sup>2</sup>. Sure-  
ly vnlesse chiefe regard be had to the sal-  
uation of the soule, all pollicie is but foo-  
lishnesse, all knowledge grosse igno-  
rance.

*\* Esto do- mus eius & arit domus tua, habite: inte, & tu habitabis in* Seeing then necessitie is laid vpon vs,  
that we must die, oh let vs follow the ex-  
ample of this Prophet, and in the whole  
course of our liues prepare our selues,  
not to die naturally, as men, but religious-  
ly



ly as Christians, first dying vnto the world, *eo: si tu ac-*  
 by mortifying the old man, that so Christ may *ceperis eum*  
 come and line in vs <sup>a</sup>. And then when wee *in corde, ille*  
 die in the world, we shall go and line with *recipiet te*  
 him <sup>b</sup>; yea then, whensoever it shall be *vultu. Aug.*  
 said vnto vs, as it was to *Ezechiah*, thou *in Psal. 30*  
 shalt die, and not line <sup>c</sup>: and as it was to *alo. 14. 23*  
*Abaziah*, Thou shalt not come downe from *b lo. 17. 25*  
 off the bed wheron thou art gone up, but shalt *\* Mors pos*  
 die the death <sup>d</sup>. Wee shall entertaine the *crucem mi-*  
 message of death with ioy, and more tru- *nor est.*  
 ly say, then *Agag* did vnto *Samuel*, Truly *c Elay. 32 2*  
 the bitternesse of death is passed alreadie <sup>e</sup>. *d2 Ki. 1. 16*  
32

And surely this lesson well learned and *How profi-*  
 practised, would be very effectual to keep *table it is*  
 me within the bounds of a Christian & co- *for a man*  
 scionable life: would the couetous wret- *alwayes to*  
 ches of the world so greedily scrape togi- *remember*  
 ther the drosse of the earth and neuer be *his end.*  
 satisfied <sup>f</sup>? Would the proud *Hamans*, so *f Hab. 2. 11*  
 lift vp their heads on high, and throughly *g Hest. 3. 5,*  
 reuenge euery least disgrace <sup>g</sup>? Would a- *9.*  
 ny filthy *Amnon* commit that in the sight *h 2. Sam. 13*  
 of God, which he is ashamed to comit in *9*  
 the sight of his basest creatures <sup>h</sup>? or any *i 1. Kin. 21.*  
 cruel *Ahab*, oppresse & wrong poore *13*  
*Naboth* <sup>i</sup>? if they did remember that there is *k Recu. 6. 17.*  
 a God, and day of reuenge <sup>k</sup>, when to cry

K

vnto

118      *The fourth Sermon,*

- [Lu. 23. 30.]** vnto rockes and mountaines, *fall upon vs,*  
*fall upon vs, and couer vs,* will be too late <sup>1</sup>?  
 No surely, will you know then the groud  
 of much greedie sinning, and a speciall sin  
 in these euill dayes to be lamented? euen  
 this it is, that subtile Sathan hath intoxi-  
 cate a great number with that poyson,  
 wherewith he infected our first parents,
- [in Gen. 3. 4]** *Tush you shall not die at all* <sup>m</sup>. How many  
*Nequaquā* yong men are there, that cannot brooke  
*moriemini.* this lesson, with *Felix* they say, *They haue*
- [in Acts. 24.]** *no leysure to heare of these matters* <sup>n</sup>, it is  
<sup>25</sup> too chilling a doctrine, for their warme  
 and youthfull blood, and too Melancho-  
 licke thoughts, for their delightfull dispo-  
 sitions, they haue put off their coate, wa-  
 shed their feete <sup>o</sup>, and suited themselues  
 for other businesse, presuming vpon re-  
 pentance at leysure. Yea, how many olde  
 men who cannot hope for any continu-  
 ance of life, one foote being as it were set  
 in this valley alreadie, when as old age ful  
 of sicknesses, aches, and pains, *as the clouds*
- [p Eccl. 12. 2]** *which do retorne after the rain* <sup>p</sup>, are so ma-  
 ny watch-words to make them prepare  
 for another place, yea and bended backs,  
 make them to stoope & constraîne them  
 to view the earth whither they must; yet  
 are

are either (through their earthly cōstituti-  
on) insatiably addicted to gain, or (throgh  
their lustful inclinatio of nature) addicted  
to the lightest behauour of youth, wherby  
it appeareth, that both yong & old, *hane*  
*made a conuerant with death, and with hel are*  
*at agreement* <sup>9</sup>, entertaining at least in their <sup>qEsa. 28. 15</sup>  
hearts, the old Epicures poesie, *Death hath*  
*nothing to do with vs*. I pray you then let it  
not be grieuous or tedious vnto you, that  
I doe a little further endeouour to awaken  
you out of this daungerous lethargie of  
the soule, and presse vnto you the necessa-  
rie and most comfortable practise of this  
doctrine, to which purpose I might vie  
many, & those most pithie Arguments &  
reasons, but I will only cōtent my self with  
these foure, and also handle them briefly.

The first Argument, which may effec-  
tually stirre vs vp with *Dauid* to a religi-  
ous meditation of our end, is the certainty  
of death : for though it bee vncertaine,  
1. for time, when : 2. for place where :  
3. for manner, how : yet in regard of it  
selfe, it is most certaine, no man can auoid  
it, *death is the way of all the world*, said Io-  
<sup>r Iosh. 23</sup>  
*snab<sup>r</sup>, the way of all the earth*, said *Dauid* <sup>14</sup>,  
and *the end of all men*, said *Salomon*. <sup>f 1. Kin. 2. 2</sup>  
<sup>¶ Eccle. 7. 4.</sup>

The righteous must tread this path as well as any other, for *their flesh is but as grasse*<sup>u</sup>. Aswell died godly *Abell*, as *murtherous Cayne* w, *Abraham*<sup>x</sup>, the Father of *the faithfull*, as any of the children of vny  
 Ro. 4. 11. beleeve, *Isacke the sonne of the free woman*,  
 Gal. 4. 22 as *Ishmaell the sonne of the bond-woman*<sup>z</sup>,  
 Ro. 9. 13. *Jacob*, whom God loued: as *Esau* whom hee  
 1. Sam. 13. hated<sup>a</sup>: *Dauid* the man after Gods owne  
 2. Sam. 7. heart<sup>b</sup>, as *Saule* from whom he tooke his spi-  
 15 rit<sup>c</sup>: aswell *Salomon* the wise<sup>d</sup>, as *Naball*  
 1. Kin. 3. the foole<sup>e</sup>: aswell the rich man, as *Lazarus*  
 12. the begger<sup>f</sup>: aswell *Simon Peter* the Apo-  
 1. Sam. 25 stle<sup>g</sup>, as *Simon Magus* the forcerer<sup>h</sup>. In a  
 f Lu. 16. 22 word, death knocketh aswel at the dore of  
 g Ioh. 21. the Princes Pallace, as of the poore mans  
 18. Cottage\*. She is the Ladie & Empresse of  
 2. Pet. 1. 13 the whole world, who neuer arresteth, but  
 h Act. 8. 9. she bringeth, *Corpus cum causa*, without  
 \* *Pallida mors, a quo pede, pulsat pauperum* any appeale, bayle, or maine-prize, shee  
*tabernas regumq; turres*, spareth no persons for their age, qualitie,  
*Horac*, or condition, but bee they rich, or poore:  
 noble, or base borne, Gods impress is vp-  
 pon all flesh, hee hath numbred out our  
 dayes, and die wee must; as wee came by  
 the wombe, so we must goe by the graue;  
 it is not the maiestie of the Prince, nor ho-  
 lyneffe of the priest, strength in the bone,  
 or

or beautie in the face, or gold in the Coffin, or any such worldly respect, that death regardeth, there is neither Moat of waters so broad and deepe: nor wall, so thicke and high: nor dores of yron and brasse, so hard and strong: nor houses so warme sieled with Cedar or vermillion; nor Iuorie beds so soft and sweet, or any other thing that can plead priuiledge against the graue; but both Princes, and Peasants, must acknowledge their pedigree, as *Iob* doth: *Corruption, thou art my Father; rottennesse, thou art my mother; wormes, yee are my brethren, and sisters; graue, thou art my bed*. Oh then, seeing *Iob. 17. 14* nothing is more certaine than death, nor vncertain than the time; let vs not trust in any worldly thing, which is but vanitie, but let vs follow the example of this king-ly Prophet, and remember death, euen in our greatest hope and prosperitie of life.

3 The second Argument to this purpose, may be, the sence of our owne infirmities, there being no man or woman so stronge or healthie, but at one time or other, haue felt in their bosomes, the fore-runner of death, whereby they may perceiue, that their life, is but as a *Ionas gourd, and Ia-*



kIob. 4. 19

Quid caro,  
quam ter-  
ra, in figu-  
ras suas cō-  
uersa,

Tertull. de  
carne Chri-  
sti in breui  
casura est  
domus tua,  
Bernerd.

Eccles. 2.

I Eccl. 12. 5

m Pl. 90. 9.

*cobspilgrimage, we being but tenants at will,*  
dwelling in houses of clay<sup>k</sup>, the wals wher-  
of, with euerie little shower of sicknesse,  
are almost washed downe, and though  
wee dawbe, or patch them vp neuer so  
much, yet will they quickly fall into the  
hands of the Land-lord, and as we haue  
mourned for others, so shall mourners  
goe about in the streets for vs<sup>l</sup>, and shall  
we then liue as though wee should neuer  
die? Oh remember, we bring our yeares  
to an end, *as it were a tale that is told<sup>m</sup>*, our  
whee runneth round apace, and whether  
we sleepe or wake, or whatsoeuer we doe,  
we are still vnder saile, hasting towardes  
our wished hauen, let vs then remember  
with *Dauid, the valley of the shadowe of  
death.*

3 The third Argument, may be the con-  
sideration of the dayly deaths of others,  
which we either see with our eies, or heare  
of with our eares; how many graue and  
fage Councillors, noble Peeres, worthy  
men at armes, lusty gallants of the world,  
yca neere neighbours, and deere freends  
haue we knowne, whose heads now lye  
full low, the pit, hauing shut her mouth  
vpon them; how hath death come neere  
vnto

vnto all of vs one way or other, as in taking from vs, our Parents, kins folkes, acquaintance and freends, yea taking forth of our bosomes, our husbands, or wiues; and our children the fruit of our loynes, & our friends as deere as our own soules; yea, how often haue we followed to the Church, and do dayly passe by the graues of many, who for age and strength might haue seen vs lead the way? and what, shall we for all this neuer dream of death? Oh remember, one generation passeth, and another commeth, our Fathers haue giuen place vnto vs, and we must giue place to a succeeding posteritie, the enterlude is the same, they haue played their parts vpon the Scaffold of this world, and wee are acting ours. This being the conclusion of euerie scene, *The graue is readie for me, as Iob sayth\**.

4 The Fourth & last Argument, may be drawne from consideration of the vanitie of all things in the world; *Salomon*, whom God for his wisdome chose, as it were to be the foreman of a great enquest, empanelled to make enquirie, of the state of the world, and all thinges therein, hauing scene and experienced the same, he spea-

\* *Dies mei*  
*extingun-*  
*tur,*

\* *Solum*  
*mibi super-*  
*est sepul-*  
*chrum.*

*Iob. 17.1.*

\* *Nondum  
loquitur,  
nam pro-  
phetat.*

\* *Splendi-  
da, miseria.*

keth for all, and giueth vp this verdict,  
*vanitie of vanities, all is vanitie.* Euen the  
young Infant, is no sooner borne, but by  
his teares doth prophecie the same\*. He  
that is in want, liueth in greefe; he that  
hath plentie, in feare; he that is in high e-  
state, is enuied: in a word, the prosperity  
of worldlings, is but a golden miserie\*,  
affording neither perfect rest to the bo-  
die; nor true content to the minde; well  
then, as the poore Apprentise, remēbring  
that the yecres of freedome are at hand,  
more cheerefully endureth a greuous  
seruitude; and the wearied trauailer, hea-  
ring that his Inne is nigh, more nimbly  
pluketh vp his leaden heeles; euen so, let  
the remembrance of our passing through  
the valley of the shadow of death, and  
our comming to Mount Sion on the  
other side, where we shall for euer be fre-  
ed from all wants; be our comfort and re-  
freshing in this wearisome pilgrimage,  
and hereunto tendeth all which hath been  
sayd, viz: That with *Dauid* we may pre-  
pare for death, in our greatest prosperitie  
of life.

*Ob.* But some man may say, these paines  
might well haue beene spared, for what  
man

man so sottish, as not to thinke, that hee is mortall.

*Sol.* Indeed, nothing more common than these, and such like speeches, wee see what we are, we must all die, when our turne commeth. But alas, this is more of custome, and specially, when some president of mortalitie is before our eies, than of any true feeling\*: whereby they might be prouoked, to keepe a good conscience before God, and all men<sup>n</sup>. So that as S. *Paul* chargeth some men, for professing that they knowe God, when as in their workes, they denyed him, being *abominable, disobedient, & to euerie good work reprobate*<sup>o</sup>; So may most be charged in these daies, because though they professe in words the remembrance of death, yet by their workes, they doe denie it, and plainly bewray, *that they doe not remember their last end*<sup>p</sup>, as *Jeremy* complained of *Ierusalem*: and therefore much more to haue sayd, had not been sufficient, for the pressing of so necessarie a dutie: but I will now proceed to handle this verse more particularly, wherein these thinges are to be considered: first, a discription of death, through which *Dauid* and all Gods sheep must

\* *Magis u-*  
*su, quam*  
*sensu.*

<sup>n</sup> *Act. 24.*  
16

<sup>o</sup> *Tit. 1. 16*

<sup>p</sup> *Lam. 1. 9*  
*Non est re-*  
*cordata fi-*  
*nis.*

<sup>I.</sup>  
*The discrip-*  
*on of this*  
*must verse.*

must passe, (it is a darke, and shadowye valley) of death. Secondly, *Davids* and euerie Christians courage against death, (*I will feare no euill.*) Thirdly, the ground or reason of this true courage or fortitude, viz: Gods presence (*for thou art with me.*) Lastly, the benefits of Gods presence vnto his Saints, (*Thy rodde and staffe doe comfort me*) &c. For the first, viz: the description of death, it affoordeth vs these points to be considered: First, what death is: Secondly, what are the kinds of death, & of which *David* here speaketh: Thirdly, the difference betwixt the death of a Chiristian, and of a bruit beast: Lastly, the titles, tending to the description of death here vsed. For the first:

Subdiuision  
of the first  
part, of this  
verse.

1. What  
Death is.

Death is the dissolution of nature, and depriuation of that blessed life, which he vouchsafed vnto man, by his creation, being inflicted vpon him, as a punishment for his sinne; thus God threatned *Adam*, *The day that thou eatest thereof, thou shalt die the death* 9. But *Adam* did eate of the forbidden fruit 1. And thereupon the Apostle saith, *By one man sinne entred into the world, and death by sinne* 1, which death is the punishment, and wage of sinne, as elsewhere



wheret the same Apostle affirmeth<sup>r</sup>.

<sup>r</sup> Ro. 6. 13.

Secondly, as concerning the kindes <sup>2. VVhat</sup> of death, there is mention made of <sup>are the</sup> a foure-fold death in the Scripture, viz: first <sup>kinds of</sup> a death in sinne: 2. A death vnto sinne: <sup>death,</sup> 3. The death of the bodie: Lastly, the death both of bodie and soule. For the first, the man or woman is said to be dead in sinne, in whome, *sinne raigneth<sup>u</sup>*, and <sup>u</sup> Rom. 6. who *sauoureth altogether the things of the* <sup>12.</sup> *flesh w,* and *perceiue not the thinges of the* <sup>w</sup> Ro. 8. 5. *spirit<sup>x</sup>*: and this is the death of euery na- <sup>x</sup> I. Cor. 2. turall man, and the wretched estate and <sup>14.</sup> condition of euerie mothers child, as wee come from the wombe: so *Dauid* confessed; *Behold I was borne in iniquitie, and in sinne, hath my mother conceived me<sup>r</sup>*. And <sup>y</sup> Ps. 51. 5. in generall; the Apostle hath pronounced of vs all, that by nature, wee are dead in *trespasses, and sinne<sup>z</sup>*. And in particular, <sup>z</sup> Eph. 2. 1. sayth of the widdow liuing in pleasure, that *shee is dead, whilst shee liueth<sup>a</sup>*. And <sup>a</sup> I. Ti. 5. 6. surely, the reason why such as are aliue in <sup>The reason</sup> the flesh, and be neuer so actiue, agill, and <sup>why all vn-</sup> nimble; yet so long as they continue in <sup>regenerate</sup> their naturall corrupt estate, may iustly be <sup>persons li-</sup> said to be dead, is very great; for what is <sup>uing in sin,</sup> there else but death in such as are not v- <sup>are sayd to</sup> be dead, <sup>be dead,</sup> nited

bPl. 36. 9. nited vnto God, *the Fountaine of life*<sup>b</sup>?  
 and therefore as the immortalitie of those  
 cReu. 20. 6 that are damned, *is called death*<sup>c</sup>: because  
 they are separated from God, and the glorie  
 d 2. Thess. of his power<sup>d</sup>. So the knitting together of  
 1. 9. the bodie and soule, is properly no life,  
 \*genus mor but rather death, in such as are not ruled  
 tis, sine pœ by the spirit of God, *which is the Fountain*  
 nitentia vi of life<sup>e</sup>.  
 uere. Aug.

2 Secondly, concerning death vnto sin,  
*What it is* it is this, when by the power and vertue  
*to be dead* of *Christ his resurrection*<sup>e</sup>, conuayed from  
*vnto sinne.* Christ as the head, to all the faithfull, as  
 ePhi. 3: 10 members of his mysticall bodie; the pow-  
 er of sinne is destroyed, and all his Saints  
 quickned vnto newnesse of life, whereof  
 the Apostle thus speaketh: *How shall wee*  
 fRom. 6. 2 *that are dead to sinne, liue yet therein*<sup>f</sup>. And  
 againe in the same Chapter, hee saith like-  
 wise: *Thinke ye also, that ye are dead to sin,*  
*but are alieue to God in Iesus Christ our*  
 gRo. 6. 11. *Lord*<sup>g</sup>. And this is called by S. Iohn, in  
 the Reuelation, *the first Resurrection*<sup>h</sup>, and  
 hRe. 20. 6. is indeed the verie first degrec of euerla-  
 sting life.

3 Thirdly, concerning the death of the  
*What bo-* bodie, this it is: when the soule (whose  
*dily death* presence, is cause of bodily life) returneth  
 is. vnto

vnto God, that gaue it<sup>i</sup>, and the bodie de- i Eccl. 12.7  
stitute of sence and motion, returneth vn-  
to dust, from whence it was takē<sup>k</sup>: Of which k Gen. 2.7.  
our Sauour speaketh vnto his disciples, 3. 19.  
*Our friend Lazarus is dead<sup>l</sup>*; and this is 1 Io. 11. 14.  
called *the first death<sup>m</sup>*: because it goeth m Rc. 20. 6  
before; and vnto all reprobate persons, is  
as the dore that openeth, & the entrance  
into eternall death.

4 Lastly, concerning the death of the *What is  
bodie and soule, it is this: when both of the death  
them shall be separated from God, and the of body and  
glorie of his power<sup>n</sup>, and haue their portion n 2. Thess.  
giuen them in extreame darkenesse<sup>o</sup>, with- 1. 9.  
out all hope of mercie or fauour<sup>p</sup>, and ther- o Mat. 8. 12  
fore called *euermlasting perdition<sup>q</sup>*, and the p Lu. 16. 25  
*second death<sup>r</sup>*. 26.*

Three of these, viz: The death in sinne,  
2. Death vnto sinne. 3. The death of r 2. Thess.  
the bodie: are in this life; The fourth, viz: 1. 9.  
The death of the soule and bodie, is in the r Reu. 2. 11  
world to come; to be dead in sinne, is of  
nature: 2. to be dead vnto sin, is of grace:  
3. the death of the bodie, (not changed  
by Christ:) and 4. the death of bodie and  
soule, are of iudgement; by being dead  
vnto sinne, we are freed, 1. from death in  
sinne, 2. from eternall death, and 3. haue  
the

the death of the bodie changed, from a punishmēt for sin into a blessing, to make an end of sinne; it being heauens churlish porter to let vs in to the presence of God; three of them. 1. The death in sin; 2. The death of the body. 3. Eternall death, are most fearfull: but the fourth to die vnto sin, is most comfortable and ioyfull.

*Of which  
kind of  
deaths Da-  
uid here  
speaketh.*

Now, of which of these kinds of deaths *Dauid* here speaketh, may easily be gathered, not of death in sin, for with such persons God is not; neither doth he speake of death vnto sinne, for therein no euill is to be feared; much lesse doth he meane the death of soule and bodie, which is a perpetuall separation frō the presence of God, and all euill in full measure powred out: then by consequent, he must needs meane the death of the bodie, which to nature is verie fearefull, but wherein the Lord is graciously present with his, thorough assurance wherof, the natural feare of death is suppressed. And so much for the kinds of death, and of which hee speaketh in this place.

3.  
*The difference be-  
twixt the*

Concerning the third poynt, viz. the difference betwixt the death of man and beast; although in some sense it be most

most true, which the wise man, saith, viz. death of  
that there is one condition of the children of man, and  
men, and of beastes: for as the one dieth, so dieth  
the other, for they have all one breath, and  
there is no excellency of man above the beast,  
for all is vanitie, all go to one place, and all  
was of the dust, & all shall returne to the dust,  
who knoweth whether the spirit of man as-  
cend upward, and the spirit of the beast des-  
cend downward to the earth. q.d. No man

Eccl. 3. 19

10, 21.

M. Perkins  
in his trea-  
tise, of dy-  
ing well.

is able by his carnall reason and iudge-  
ment, to put difference betwixt man and  
beast, for the eie cannot iudge otherwise  
of a man being dead, thē of a beast which  
is dead: yet by the word of God, and eie  
of faith wee learne and see, a wonderfull  
difference, both in regard of the bodies  
and soules\*. For first in regard of the bo-  
die, though it returne vnto dust and see  
corruption, as the bodie of a bruite beast;  
yet whereas the bodies of beastes returne  
into their first matter, and shall neuer bee  
remembred, and so perish in this valley,  
and neuer go through it, yet the bodie of  
man, and specially of the elect, shall goe  
through this valley, and be raised againe  
the same for substance, but perfected in  
qualities, as Christ himselfe hath affirmed

The great  
difference  
betwixt the  
bodies of  
man and  
beast, both  
being dead.

in



in the Gospel, and that with great asseueration. *Verely, verely, the houre shall come in the which all that are in the graues shall heare his voyce, and they shal come forth that haue don good, vnto the resurrection of life; but they that haue done euill to the resurrection of condemnation<sup>e</sup>.* Which Article of faith, *Iob* belceued, as hee hath witnessed in his booke, saying : *I am sure that my Redeemer liueth, and though wormes destroy this bodie, yet shall I see God in my flesh, whom I my selfe shall see, and mine eies shall behold, and none other for me<sup>u</sup> :* which Article of faith is euery where taught vs in the holy Scriptures, both of the old and new Testament<sup>w</sup>, and in all ages confirmed, both by the taking vp of *Henoch* before the law<sup>x</sup>, by the raising vp of the widowes sonne of *Zareptha*, by *Eliah<sup>y</sup>*, and of the *Shunamites* sonne, by *Elisha<sup>z</sup>*, in the time of the law; and the raising of the Rulers daughter, being newly dead<sup>a</sup>, and of the widow of *Naims* sonne, being longer dead, and carying towards the graue<sup>b</sup>, and of *Lazarus* being both dead and buried, and hauing lien 4. dayes in the graue<sup>c</sup>, were raised by Christ: also of *Dorcas* raised by Saint *Peter<sup>d</sup>*, and of *Eutichus*, by Saint

t Ioh. 5. 28

u Iob 19.

25. 26. 27

w Exo. 3. 15

Esa 26. 19

1. Cor. 15

1. Thes. 4.

16

Reu. 20. 21

x Gen. 5. 24

y 1. Kin. 17

22

z 2. King. 4

34. 35

a Mat. 9. 18

b Luk. 7. 11

c Ioh. 11. 39

d Act. 9. 40

Saint *Paule* <sup>c</sup>, in the time of the Gospel. <sup>c</sup> Act. 20.

10

Yea, here is wrapped vp a most comfortable myserie to be vnfolded, viz. that the bodies of Gods Saints, euen in their greatest corruption, rotting in the graue, drowned in the Sea, or burned to Ashes, yet remaine truly vnited vnto Christ, and are euē then no lesse his mēbers then before, for the whole mā is vnited spiritually to whole Christ, & death cānot dissolue a spiritual vnion <sup>f</sup>, but as Christ his body & soule, being seuered each frō other as far as Paradise <sup>g</sup>, & the hart of the earth, <sup>h</sup> yet neither of them were euer seuered frō the Godhead of the son: so though our bodies and soules for a time be seuered by death; yet neuer cā either be disioined frō Christ vnto whō they are both of them indissolubly vnited, & by vertue wherof, the body at the last day shal rise againe to eternall life.

f Ro. 8. 38.  
g Lu. 23. 43  
h Ma t. 12.  
40

\* The great difference betwixt the soules or spirits of man and beast being dead.

i Eccl. 3. 19  
\* Sunt e substantia ipsorum corporum. Zanch. de operibus dei 3. part. li. 2 in c. 1. fol. 62 g

\* Secondly, wheras the life (or as the Philosophers call it, *the soule*, and the wise man, *the spirit* <sup>i</sup>) of the beast, being but a naturall vigor or qualitie, arising from the temperature of the bodie \*, and hauing no being of it selfe, but wholly dependeth vpon the bodie, and therefore dieth with the bodie, & vanisheth away like smoake

L

“ Beza in  
 quæst. f. 5. 2  
 Zanch. de  
 op. f. 762  
 Hieronim.  
 Theodorct.  
 k Eccl. 12 7

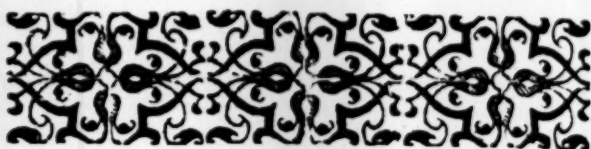
in the aire, the soule of man being a spirituall substance created and infused “, as well subsisting forth of it, as in it, when the bodie returneth to the dust, *it returneth to God that gaue it* <sup>k</sup>.

Now let vs briefly view the titles which *Dauid* here vseth, and whereby he describeth death; calling it (a darke or shadowie valley) not, but that death is most lightsome and comfortable vnto Gods Saints, no doubt but in the verie moment and instant of death, though the outward mā perish & the bodily eie grow dimme, Gods Saints do see such glorious fights <sup>l</sup>, as heart cannot conceiue; their eies being then lightned, as at noone day, to see God as he is, *who dwelleth in that light which no mortall eie can pierce into* <sup>m</sup>.  
 But *Dauid* in this place of purpose, bending himselfe to describe the terrors of death (to the end that his Christian courage and fortitude in the contempt thereof, might more liuely appeare ) speaketh of it as of a dark way, then which there is nothing more fearefull vnto nature <sup>n</sup>; oh then see the power of a liuely faith, which maketh men not afrayd to goe through places most fearefull.

Q. But

**Q.** But did not Christ passe through this valley and taste of death for vs; why then doth it yet remaine?

**A.** It remaineth not, as it was threatened, and is still inflicted vpon the reprobate, viz. a punishment for sin, (for then were God iniust to punish sinne twice,) But by Christ his death (though it remaine for triall and exercise of our faith, courage, patience, &c.) the nature of it is changed to his elect, to become a blessed freeing of them from sinne, for the sting being taken away, it cannot hurt \*; \* *Adest, sed but is rather a blessing; that whereas sinne non obest,* brought forth death, death will bee the bane and destruction of sinne, it was sayd to *Adam and Euah, If you sinne, you shall die* °. But now it is said to all Gods elect, *o Gen. 2. 17 You must die, that you may cease to sinne* \*; \* *Dictum* No man then truly wearied with the *fuit hominē* burthen of sinne, but as the wearied tra- *moriēis si* ueller desireth the shadow, so will he de- *peccaueris:* sire to be dissolued, & to passe through *nunc dici-* this valley, that he may dwell at rest *tur morere* with Christ, freed from all sin, *ne pecces.* vpon mount Sion for *Aug. Ciuitas* euer. It followeth. *dei, 13. 4.* *p Phil. 1, 13*



THE  
FIFTH SERMON  
*upon the 23. Psalm.*

*I will feare no euill.*

*2, Part of  
this verse.*



*The sense of  
the words.  
The kinds  
of feare.*

*Will feare no euill.* In these wordes is contained the second part of this verse, declaring the great valour and courage of euerie true Christian, not fearing to passe, through this shadowie valley; where first we will consider the sense of the wordes, and then the doctrines and vses. There is a feare which accompanieth the nature of man, & may be called a naturall feare, frō which Christ Iesus himselfe taking our true nature vpō him, was not free, as may appeare from the Gospel of Saint *Mathew*, where it is said



said, *He began to wax sorrowfull and grievously troubled.* <sup>a</sup> And in Saint *Markes* <sup>a</sup> Mat. 26. Gospel it is said, *He began to be troubled & in great heavinesse* <sup>b</sup>: Which though some haue held rather to be a propassion, then a passion, and seeme to collect the same from the words themselues, because it is sayd, *He began to be afraid* <sup>\*</sup>, yet the holy Ghost in another place alluding therunto, doth put it out of doubt, where he saith, *That* <sup>b</sup> Mar. 14. <sup>33</sup> <sup>\* Ierome.</sup> <sup>ὑποταδὴ</sup> <sup>ἡρώδοι</sup> <sup>ἐν</sup> <sup>σαλῆτι</sup> <sup>ἡ</sup> <sup>ἀδύνα-</sup> <sup>τε</sup> <sup>ῖν</sup>.

*in the days of his flesh, he did offer up prayers and supplications, with strong crying and teares, unto him that was able to saue him from death, and was also heard in that which he feared* <sup>c</sup>. Secondly, there is a fond and foolish feare, whereof the Psalmist maketh mention, saying, *The wicked do feare where no feare is* <sup>d</sup>, So the Disciples were afraid at the sight of their master after his resurrection, *supposing they had seene a spirit* <sup>e</sup>. This is one of the curses which God hath threatned in his law, saying, *Vnto them that are left of you, I will send a cowardnesse into their hearts, in the land of their enemies, and the sound of a lease shaken shall chase them, and they shall flie as from a sword, and fall no man pursuing them* <sup>f</sup>. Which curse was executed vpon the huge

armie of the *Midianites*, who fledde and were destroyed of *Gedeon*, and three hundred men not striking a blow, but breaking their pitchers, holding their lampes in one hand, and their trumpets to blow withall in the other, and crying the sword of the Lord and *Gedeon* & \*. The like also we reade of

g Iud. 7. 17

\* Gladius  
domini &  
Gedeonis.

h 2. Ki 7. 6

i Pro. 28. 1.

the *Aramites*, who besieging *Samaria*, the Lord caused them to heare a noyse of Chariots, and horses, and of a great armie, which made them to flie, for their lines, casting away their cloathes, and all that euer they had<sup>h</sup>. Wherein is verified the saying of wise *Salomon*, *The wicked flieth when none pursueth him, but the righteous are bold*

3

as a *Lion* i. Thirdly, there is a religious feare, whose obiect is God, which in some is a base, slavish, and seruile feare, full of hatred, malice, and contumelie, if they

Oderunt  
peccare ma-  
di formidine  
pene.

k Act. 24.

25

Oderunt  
peccare bo-  
ni virtutis  
amore.

\* Pene est

& pene non

durst bewray it; this made that ouergrowne sinner *Felix* to tremble, when he heard mention of iudgemēt<sup>k</sup> \*, in others, it is filiall, such as the child honoureth his father with, wherein there is nothing but loue, reuerence, purity, ingenuitie: so neare in affinitie vnto loue, that it can hardly bee discerned from it \*, whereof *Dauid* saith,

there is mercie with thee, O Lord, therefore shalt

*Shalt thou be feared* <sup>1.</sup> But leauing these o<sup>r</sup> 1 Pl. 103. 11  
ther kinds of feare to their proper places,  
we are here to vnderstand the Prophet, as  
speaking of a natural fear, which in it self  
is not euill, no more then the other hu-  
mane affectiōs\*, though it be hard (if not  
impossible) for man being so corrupt, to  
keepe the right measure in his affections,  
and not to sinne, as Christ did not, which  
point a godly learned man hath well illu-  
strated by this common and plaine *simile*:  
If two glasses be filled, the one with mud-  
die water, the other with cleare Chri-  
stall snowe water, and let them stand till  
all the muddinesse in the one bee settled  
at the bottome, then shake both these  
Glasses, in the one the mudde ariseth  
straight way, and defileth all the water  
there: in the other although shaken  
neuer so much, yet it remayneth all  
still as cleare as Christall: euen so if a-  
ny of vs bee shaken with any affection  
of ioy, sorrow, fcare, &c. We are pre-  
sently defiled with mudde: but Christ,  
(in whom was mans true nature, but  
not the defilement of nature,) yet re-  
mayneth, still cleare from any the least  
sin though neuer so much troubled, &c.

*Non culpatur  
affectum,  
sed excessum  
Bern. in  
Cant. ser. 26*

*H. I. in his  
treatise of  
the suffer-  
ings of  
Christ. fol.  
56.*

so that the Prophet, in saying (*hee will not feare*) doth not condemne the affection it selfe, as euill, which we haue also heard, to haue ben in Christ, who together with our nature, tooke these vnpleasant passions vpon him, yet. without sinne; but this is a speech of faith, not condemning natural feare, but ordering it, that it exceed not measure; and is as much in effect, *q. d.*

*The summe  
of the se-  
cond part  
of this  
verse.*

*Seeing Lord, thou wilt be with me, I will securely cast my selfe vpon thy providence, and not be distracted or oppressed with immoderat feare, though thou lead me thorough the valley of the shadow of death:* whose example directeth vs, to strue to keep an excellent meane in all troubles and dangers, neither on the one side to bee desperate and fearelesse, nor on the other side, to be cast downe, and oppressed with feare, but to cast our selues vpon God, vsing all honest and lawfull meanes, and leauing the issue and successe vnto God. So much for the opening of the sence of the words: now for our instruction.

*Doctrine.*

Our Lesson is this, That all such as are sheepe of the Lordes pasture, and fold-mates with *Dauid*, of whome the Lord hath taken charge, as a faithfull shepherd

heard to prouide al good things for them, and to goe in and out before them: all these I say, need not to be distracted with immoderate feare of any cuill, but when others are hard bestead, and at their wits ends, they may securely rest on Gods prouidence, and say with *Dauid*, *The Lord is my light, & my saluation, whom shall I feare? the Lord is the strength of my life, of whome shall I be afraid<sup>m</sup>?* This doctrine is confir- <sup>m</sup> Ps. 27. 1. med by many other places of scriptures, *confirmati-* it is recorded in the prophecie of *Esay*, *on.* that the vnbeleeuers, hearing of warres, and the sword threatned, for want of faith, they sought to strengthen themselves by wicked league, and friendship with straungers, and Idolaters; but the Lord hee admonished all the faithfull, by his Prophet thus: *Say not ye, a confederacie to all them, to whome this people sayth a confederacie, neither feare ye their feare, nor be afraid of thē, but sanctifie the Lord of hoasts, and let him be your feare and dread, and he shall be as a sanctuarie vnto you<sup>n</sup>.*

<sup>n</sup> Esay. 8. 12

13.

Againe, when tyrants most cruelly rage and persecute, yet Christ biddeth vs not feare them that can but kill the bodie, but feare him that is able to destroy both bodie and



o Mat. 10. *and soule in hell*<sup>o</sup>: Yea, when that great &  
 28. terrible day of the Lord shall come, euen  
 the day of wrath and vengeance, when  
 the Lord Iesus shall shew himselfe from hea-  
 uen in flaming fire, as the Apostle Paule

p 2. Thess. saith P: Yea, when the elements shall melt  
 1.7,8. *with heat, the heavens goe away with a noise,*  
*yea, and the earth with all the workes there-*

q 2. Pe. 3. 10 *in be burnt vp,* as S. Peter saith q, *The wa-*  
*ters roare, that unbeleeuers hearts shall faile*

r Lu. 21. 25, *them for feare,* as saith the Euangelist r: Yet  
 26, 28.

euen then our Sauour biddeth his Disci-  
 ples not to be afraid, but lift vp their heads  
 with ioye, *knowing that their redemption*  
*draweth nigh*<sup>r</sup>. But because nothing is  
 more fearefull to nature, thā death, which

πρωτον

δευτερον

εποτατον.

Arist. Eth.

lib. 3.

is the enimie and dissoluer thereof\*, and  
 wherein many of Gods deere Saints, be-  
 wray great weakenesse, I will therefore  
 gather a fewe Argumetns from the holy  
 Scriptures; the consideratio whereof, may

Four Ar-

guments

for the

strengthen-

ing of

faith, and

suppressing

the immo-

derat feare

of death,

serue to strengthen our faith; & suppress  
 in vs the immoderate feare of death, that  
 in some measure wee may triumph in  
 Christ, and say with the Prophet, *I will*  
*feare no euill.* And whereas the scriptures  
 afford vs many, yet I will content my selfe  
 onely with these foure,

The

The first Argument for this purpose, may be the consideration of those manifold and great evils, from which by death the faithfull are deliuered, which that we may the better conceiue, and discern, are of two sorts, generall, and speciall; by speciall evils, I doe meane those, which for some great and extraordinarie causes, are to be inflicted vpon some particular persons and places, as the burning of Sodom and Gomorrah, the carrying of Gods people into captiuitie. This was the blessing promised to old Father Abraham, saying: Know for a suertie that thy people shall bee a stranger, in a land that is not theirs foure hundred yeeres, and shall serue them, and they shall intreat them euill, but thou shalt goe vnto thy fathers in peace, and shalt bee buried in a good age. This was a blessing which God promised to wicked King Ieroboams sonne, saying: I will bring euill vpon the house of Ieroboam, and will cut off him that pisseth against the wall, as well him that is shut up, as him that is left in Israell, and will sweep away the remnant of the house of Ieroboam, as a man sweepeth away dung, till it be all gone, the dogs shall eat him, that dyeth of Ieroboams stocke in the citie, and the fowles

The first argument is drawne, from consideration of those manifold and great evils, from which by death, we are for cuer deliuered.

What are the speciall evils, from which by death, Gods Saints are deliuered.

1 Ge. 19. 24  
22. Kin. 24  
15.  
u Gen 15.  
13. 15.

*fowles of the aire, shall eat him that dieth in the field; yet that child (for whom his mother came disguised to the Prophet) should die in his bed, and all Israel shall mourne for him, and burie him, for hee onely of Ieroboams stocke, shall come to the graue, because in him, there is found some goodnesse towards the Lord God of Israel, in the house of Ieroboam w.*

W 1. Ki. 14.

10, 11, 12,

, 13.

Also this mercie the Lord promised vn-  
to good King *Iosiah*, saying : *The wordes that thou hast heard, shall surely come to passe, but because thine heart did melt, and thou hast humbled thy selfe before the Lord, when thou heardest what I spake against this place, and against the Inhabitants of the same, viz : That it should bee destroyed, and accursed, and hast rent thy cloathes, and wept before me : I haue also heard it, sayth the Lord, Behold therefore I will gather thee to thy Fathers, and thou shalt bee put in thy graue in peace, and thine eies shall not see all the euill, which I wil bring vpon this place.*

x. 2. Ki. 22.

19, 20.

Yea, this is a course which the Lord many times, taketh with his faithfull ones, thogh the world do not obserue it, whose taking away, is a prognostication of some fearefull euill, to befall that place, as the  
Prophet

Prophet *Esay* noteth, saying: *The righteous perisheth, and no man considereth it in his heart, that mercifull men, are taken away from the euill to come*<sup>y</sup>. And surely, *Esay* 57.1  
in this respect, it must needs bee a great blessing for Gods Saints, to die and go to the graue in these happie daies of peace, before the Lord bring vpon vs, those great euils which hee hath many waies threatened, & we euery way deserued, in full measure to be powred vpon vs, as for the wicked it is not so with them; God is so farre from taking them away, from the euill to come, that rather he taketh them away in full measure, to suffer the euill to come, so that the day of death of all other, is most woefull vnto them: and therefore no maruaile, though they feare death, so much as they doe, that *skinne for skinne, and all that euer they haue, they would giue for their liues*<sup>z</sup>, and as the Gibeonites were contented to be *hewers of wood, and drawers of water*<sup>a</sup>; so they had rather endure any miserie, than die: and therefore must euen be pulled from home, with no lesse violence, than *Ioab was from the hornes of the altar*<sup>b</sup>. Whereas the Godly, knowing that when the earthly house of this tabernacle,

*Esay* 57.1  
2.

<sup>z</sup> *Iob*. 2. 4.

<sup>a</sup> *Iosh*. 9. 23  
25

<sup>b</sup> 1. *King*. 2.  
30.

bernacle, shall bee destroyed, they shall haue a building giuen of God, an house, not made with hands, but eternall in the heauens, doe therefore sigh, desiring to be cloathed with that house, *which is from*

*22. Cor 5. heauen.*

1.2. By generall euils (from which by death we are deliuered) I meane such as either all or most men doe suffer, and they are of three sorts, either such as concerne specially the bodie, or 2. such as concerne the soule, or 3. such as doe ioynly concerne both.

*What are the general euils of the bodie.*

The generall euils which chiefly concerne the bodie, are many, as sicknesse, diseases, aches, paines, hunger, and wearinesse; cold, and nakednesse; toyle, and labour; losses and crosses; griefe and sorrow; troubles and persecution: And lastly death it selfe, which maketh an end of all, for *Iohn* heard it proclaimed from heauen, and was commanded to write it for the comfort of Gods Saints: *Blessed are the dead which die in the Lord, for so sayth the spirit, they rest from their labour*<sup>d</sup>, For God shall wipe away all teares from the eies of his children, and there shall neuer be any more sorrow, crying, paine,



or death, for the first things are passed.

e Eſay 25. 8  
Reu. 21. 4.

2 The generall cuils which chiefly doe concerne the soule, in comparifon whereof, the former is but a flea-biting, are alfo many, and eſpecially that great burthen of originall corruption, which continually luſteth againſt the ſpirit, and hindreth vs from doing the good, *which we would*. Yea, is as a furnace, which continually breatheth out many euill things, as doubtings of Gods fauour, prouidence, infidelitie, pride, hardneſſe of heart, hypocrifie, couetouſneſſe, ambition, hatred, &c. And what not, which is a miſerie of all miſeries, and made the Apoſtle ſo vehemently crie out, *Oh wretched man that I am, who ſhall deliuer me from this bodie of Death*? This is a hell which Gods children goe thorough, and the greateſt torment, that can poſſibly bee deuifed, for a man that hath any ſpark of grace, and true deſire to glorifie God, to bee continually exerciſed, rurmoyled, yea many times ouermatched and foyled, by the homeborne rebellious corruptions of his owne heart, whereby hee is pinnioned, and led as a poore captiue, and ſo fettered & hampered, that though hee deſire to runne in the

*What are the general euils which doe chiefly concerne the ſoule.*

f Gal. 5. 17.

g Ro. 7. 24

*Originall corruption, the hell, of Gods children.*

*\* what are those generall euils, which concerne both bodie and soule.* the waies of Gods commandements: yet is he constrained to creep with the snail, and make no way.

*\* 3* The generall euils which doe concerne both body and soule, are also many, and especially these three: The first is a

*I.* continuall temptation vnto sin, for wher soeuer they become, Sathan that roaring Lion, which goeth about continually, *seeking whome hee may deuoure<sup>h</sup>*, alwaies doggeth them at their heeles, and when-

*h* 1. Pe. 5. 8 *focuer they intend any good thing, he is by & by at their right hands to resist the<sup>i</sup>*, and watcheth full narrowly euerie occasi-

*k* 2. Sa. 11. *on to tempt and draw them to euill<sup>k</sup>*: wher-

*2.* upon ariseth the greatest strife, wrestling, and combate, betwixt Sathan and a faithfull soule, that euer was: whereof S. Paule thus speaketh; *We wrastle not with flesh and blood, but against principalities and powers, and worldly gouernours, the Princes of the darkenesse of this world, against spirituall wickednesses, which are in the high places<sup>l</sup>*,

*l* Eph. 6. 12. *and sayth of himselfe, that the messenger of*

*m* 2. Cor. *Sathan was sent for to buffet him<sup>m</sup>. Of*

*12. 7* which buffetting and beating, onely the Saints of GOD haue experience, for

*n* Lu. 11. 21 *worldlings, in whome all thinges are at peace<sup>n</sup>,*

peace<sup>n</sup>, woonder at it, and perceiue it not.  
 but by death, Gods Saints get a final con-  
 quest: for though now hee compasse the  
 earth to and fro<sup>o</sup>, and hath great wrath, be-  
 cause he knoweth his time is but short P, and  
 being let loose of the Lord, is become the  
 Prince of the ayre<sup>q</sup>, that wee can no way  
 flie from him, but he will find vs out; yet  
 can he neuer come within the compasse  
 and liits of heauen, for from thence this  
 wretched accuser of the brethren is cast<sup>r</sup>,  
 that though hee had access to tempt A-  
 dam in the earthly Paradise, yet can he ne-  
 uer come to tempt his soule, or the spirits<sup>t</sup>  
 of iust and perfect men<sup>f</sup>, in the heauenly Pa-  
 radice, yea after the day of iudgement,  
 when there shall be a new heauen, and a new  
 earth, for qualitie<sup>t</sup>, & both of them made  
 one habitacle for Gods Saints; then shall he  
 haue his portion in the fiery lake<sup>u</sup>, and chai-  
 ned in the blacknesse of darknes for euer w.

o Iob. 1. 7.  
 P Reu. 12.  
 12  
 q Eph. 2. 2.

r Reu. 12.  
 10  
 f Heb. 12.  
 23

t Esa 65. 17  
 66. 22  
 Reu. 21. 1  
 A sua qua-  
 libet cor-  
 ruptione  
 prius con-  
 tracta.  
 u Mat. 25.

41  
 w Iude. 6.  
 The second  
 great & ge-  
 nerall euill  
 in regard of  
 the whole  
 man, is the  
 continuall  
 practise of  
 sinne.

The second euill generall, in regard of  
 the whole man, and which lieth heavy on  
 Gods Saints in this life, is a continuall  
 practise of sinne, by reason that their sanc-  
 tification in this life, though true, yet im-  
 perfect, wherby it cometh to passe, that as  
 Salomon saith, there is no man that liueth and

M

sinne

*sinne*th not: and Saint Iames, *In many things*  
 y Iam. 3. 2. *we sinne all* y : oh what a wretched thing  
 is this, that wee should continually offend  
 the Maieftie of fo good & louing a God,  
 who dayly powreth his blessings vpon  
 vs : but when death commeth and clo-  
 seth our eies, there is to all the elect an  
 happie end of sinning any more, for  
 their corruption of nature, shall bee aboli-  
 shed, Sathan banished : and their sancti-  
 fication perfected without all sinne, or the  
 temptations thereunto to doe the will of  
 God willingly, speedily, and perfectly.

*The third  
 general euil  
 and miserie,  
 is conuersa-  
 tion with  
 the wicked.*

The third and last generall euill is this,  
 that in this life Gods Saints are cōstrained  
 to conuerse, & liue in the cōpanie of wic-  
 ked ones, as sheep mingled with vncleane  
 goates, yea, so thicke are they sowne, that  
 if we will not keepe companie with for-  
 nicators, couetous, extortioners, and Ido-  
 laters; we must go out of the world y : now  
 y I. Cor. 5. 10 what a miserie of all miseries is this, that  
 being so wretched, & sinful in our selues,  
 we are constrained to be in the companies  
 of such, whose onely delight is in swea-  
 ring, lying, blaspheming, filthie and foo-  
 lish talking, speaking euill of God, and all  
 godlinesse, cursing the blessed of God,  
 and

*M. Perkins  
 in his trea-  
 tise of dy-  
 ing well.  
 fo. 780. 781*

and loading them with all vile reproches,  
 and disgraces that may bee; what man  
 that is truly grieved for his owne finnes,  
 whose soule within him is not vexed to  
 heare, as *Lots* was <sup>z</sup>, and gush out into <sup>z. 2. Pct. 2. 8</sup>  
 tears, as *Dauids* did, to see men so fearfully  
 transgresse the commaundements of the  
 Lord <sup>a</sup>? yea, and complaine of this miserie  
 as he did, *Wo is mee that I remaine in* <sup>a Psal. 119. 136.</sup>  
*Mesech, and haue mine habitation amongst*  
*the tents of Kedar* <sup>b</sup>. But blessed bee the  
 houre of death, which maketh a perpetu-  
 all separation, and an euerlasting farewell  
 betwixt the godly and wicked, when we  
 shall no more liue amongst prophane sin-  
 ners, by whom the name of God is blas-  
 phemed, all the day long: but shall be ga-  
 thered to the glorious and innumerable com-  
 panie of *Angels*, to the assembly and congre-  
 gation of the first borne, which are written in  
 heauen, and to God the iudge of all, and to the  
 spirits of iust and perfect men<sup>\*</sup>; and to *Iesus* <sup>\* vbi, tot</sup>  
 the *Mediator* of the new testament <sup>c</sup>. If <sup>gaudia, quon</sup>  
 then by death we be freed from these, yea, <sup>socios felici-</sup>  
 from all euils, then surely there is great <sup>tatis. Aug.</sup>  
 reason, that with *Dauid*, we should feare no <sup>de spirit. &</sup>  
 euill, to go through it, &c. And this is the <sup>anima.</sup>  
 first Argument. <sup>c Heb. 12. 22, 23, 24</sup>



*The cōsidera  
tiō of those  
ineſtimable  
and incom-  
preheñſible  
ioyes, in  
the poſſeſſi-  
whereof we  
enter by  
death; a no-  
table means  
to giue vs  
courage a-  
gainſt it.  
d Eccle. 7. 3*

Now becauſe it is not inough vnto per-  
fect felicitie, to be deliuered from all mi-  
ſerie and euill; therefore the ſecond Argu-  
ment which may ſerue to giue vs great  
courage againſt death, may be the conſi-  
deration of thoſe ineſtimable and vncon-  
ceiueable good things, into the poſſeſſion  
and fruition whereof, we enter by death;  
which is one of thoſe great reſpects, in  
regard whereof *Salomon* hath pronoun-  
ced, *That the day of death, is better then  
the day that one is borne*<sup>d</sup>. for by our birth

we enter into a world of ſinne and ini-  
quitie; but by death we enter into the pre-  
ſence of God, *where are the fulneſſe of  
ioyes*<sup>e</sup>. On then conſider this thing, ſo  
ſoone as euer death hath cloſed our eies,  
*our bodies reſt from labour and toyle, and go*

*vnto the graue as a bed of reſt*<sup>f</sup>, where it  
ſhall more ſoundly ſleepe, then euer  
in this life vpon a bedde of Downe, vn-  
till it be awakened by the ſound of a trū-  
pet; and the ſoule immediatly returneth  
vnto God that gaue it, for euer to abide  
in the preſence of the liuing God, of  
Chriſt, and of all the Angels and Saints in  
heauen: the greatneſſe whereof cannot

*illa, domus  
letitiæ, hæc  
militiæ, illa  
laudiſ, hæc  
orationis,  
illa requiei,  
hæc laboris.*

*Bern.*

be conceiued with heart, or expreſſed  
with

with tongue; for if Saint Paul say of the  
 misteries of the Gospel, and first fruits of  
 the graces of Gods spirit, that they are  
 such, *as eie hath not seene, eare heard, nor  
 heart of man can conceive*, signified by the  
 white stone, wherein is written, *a new* g1.Co.2.9  
*name, which no man knoweth but he that re-*  
*ceiveth it* <sup>h</sup>. What shall then the harvest hRcu.2.17  
 be? And if in this shadowie valley: where  
*we see God but darkly*, as it were through  
 spectacles, and know but in part <sup>i</sup>; yet the  
 sweetnesse of the remission of our sinnes, i1.Cor.13  
 iustification, sanctification, peace of con-  
 science, and ioy in the holy Ghost; doe  
 passe all vnderstanding, & no man know-  
 eth, but he that receiveth them; oh how  
 infinitely shall they bee powred vpon vs, 12  
 when wee shall come to the mountaine  
 of Gods holinesse, *to see him face to face*, \* Visio dei be-  
 & know him as he is <sup>k</sup>. Surely if the Queen artifici sola;  
 of the South, seeing but the glorie of an summū bo-  
 earthly king, his house, meate, order of num est,  
 seruants, and their apparell, yet proclai- Aug lib de  
 med, *Oh happie are these thy seruants, be-* Trin.ca.13.  
*cause they might euer stand before him, and* k1.Cor.13  
*heare his wisdom* <sup>l</sup>. Then 1000. times more 12  
 happie they, that shall euer be in the pre-  
 sence of the euerliuing god, king of kings,

where is mirth without mourning, ioy without sorrow; health without sicknesse; and life without end, in comparifon of whose glorie, riches, and wisdom; *Salomons*, was but vanitie, beggerlineffe, and folly. And if fo be that *Moses* was thought fo happie, and in all ages renowned, for that God vouchsafed him fo great fauour, as to fee his hinder parts as he paffed by<sup>m</sup>: then how much more happie shall they be, that are admitted into the prefence of God, to fee his face for euer? Now though no man either for the ending of prefent miseries, or preuenting of future calamities, or for the defire to enioy thefe good things, muft shorten their dayes, as *Saul*, *Achitophel*, *Iudas*, or that foolish martyr of *Philosophie*\*, who reading *Platoes* booke of the immortalitie of the foule, is reported to caft himfelf headlong from a wall, that fo he might haue experimentall knowledge of that which he read; yet what mā or woman with spirituall vnderftanding, duly confidering what miseries by death, wee leaue behinde vs; and with the eyes of faith beholdeth, what inestimable good things by death we are put in poffeffion of, but shall moft willingly die when

in *Exod.* 33

23

*Videbis,  
posteriora  
mea,*

*Cleombro-  
zus, tales,  
stulta Phi-  
lofophia, ha-  
bet Marty-  
res.*

*Hieron. ad  
Marcell.*

when God calleth ; yea , sing with the Swanne, when death approacheth , and say with old father Simeon, *Lord now lettest thou thy servant depart in peace<sup>n</sup>.*

n Lu. 2.29.  
*A sanctified  
and holy life  
a notable  
meanes, to  
procure a  
courageous  
and comfort-  
table death.*

3.  
*Argument.*

oEsay.38.3

The third maine ground of true Christian valour and resolution, and effectuall meanes, for the repressing of the immoderate feare of death, is, to leade a Christian and conscionable life : what a comfort was it to *Ezekiah*, when he receiued from the Lord the message of death , by the hands of the Prophet *Esay*, that he could appeale vnto God, and say, *Oh Lord, remember how I haue walked before thee in trueth, and with a perfect heart, and haue done that which is good in thy sight °.* For although it be a most hereticall doctrine, taught and maintained in the Church of Rome, that God giueth euerlasting life and glorie to men, for, and according to their good workes, as hee giueth damnation for the contrarie\*; and therefore wee renounce it, and say with the Apostle , *Eternall life is the gift of God through Iesus Christ our Lord P.* And though a reward shall be giuen vs according to our workes q, yet not for our workes\*. Yet seeing good workes, though they bee no cause of

\* *Rhem. in  
Rom. 2.2.  
Sect. & 1.  
Co. 3. sect. 2  
p Ro. 6. vlt.  
q Rom. 2.6*

\* *Secundum  
opera, sed  
non propter*  
Greg. in  
Psal. 140.  
\* *Non causa  
regnandi,  
sed via ad  
regnum.*  
Aug.

12. Ti. 4. 2  
1. Pet. 5. 2  
2. Act. 20.  
28

11 Act. 20.  
20, 26, 27

W 1. Sa. 12  
3.

raigning, yet are the way to Gods King-  
dome\*. Therefore as it must needs bee  
a great comfort in our liues, so much  
more at our deathes to remember that  
we haue walked in the way that leadeth  
to Gods kingdom. Wherefore, if we Mi-  
nisters desire a comfortable death, let vs  
be diligent in season and out of season<sup>r</sup>, to  
feede the flocke of God<sup>t</sup>, whereof the holy  
Ghost hath made vs ouerseers<sup>r</sup>, that wee  
may bee able to protest in some measure  
with the Apostle and say: I haue kept back  
nothing that was profitable, but haue shewed  
you all the counsell of God, I am pure from  
the blood of all men,<sup>7</sup> haue coueted no mans  
siluer, gold, or apparell<sup>u</sup>. Let euerie ruler  
that would haue a comfortable death, so  
carrie himselfe in this life, that he may be  
able to say with Samuel, Beare record of  
me before the Lord, whose Oxe haue I taken?  
or whose Assse haue I taken? or whom haue  
I done wrong to? or whom haue I hurt? or of  
whose hands, haue I receiued any bribe, so  
blind mine eies withal w? Yea, let euery one  
strue to keepe a good conscience before  
God, and al men, that on their death beds  
they may say with Iob, Let God weigh me  
in the iust ballance, and he shall know mine  
upright-



uprightnesse, mine heart hath not beene de-  
 ceived by a woman, neither have I laid wait  
 at the doore of my neighbour, I have not re-  
 strained the poore of their desire, nor cau-  
 sed the eyes of the widow to faile, I have not  
 eaten my morsels alone, but the fatherlesse  
 have eaten therof, I have seene none to perish  
 for want of clothing, but the loynes of the  
 poore may blesse me, which have beene coue-  
 red with the fleeces of my flocke<sup>x</sup>. yea, doth <sup>xIob 31. 6</sup>  
 not dayly experience confirme, that as <sup>9. 16.</sup>  
 the life is, so is the death? What a com- <sup>qualis vita:</sup>  
 fortable thing is it to bee present at the <sup>finis ita.</sup>  
 deathes of the godly? What notable con- <sup>Iren,</sup>  
 fessions of faith? testimonies of repen-  
 tance? patience in their paines? feruencie  
 of the spirit? zeale in prayer? ioy in the ho-  
 ly Ghost? power in exhortation? and com-  
 fort in their farewell, Is there to bee  
 seene and heard, if by violence of the dis-  
 ease, they be not hindered? whereby it  
 appeareth true, that *David* witnesseth,  
 that *to walke in the wayes of gods cōmaunde-*  
*ments bringeth peace at the last*: on the o-  
 ther side most miserable and comfort-  
 lesse are the sicknesses and deathes of the  
 wicked, who for the most part die like  
 sottes, as *Naball*, whose heart was as dead

as

̄y 1.Sam.25 *as a stone* : or desperate like *Caine* : their

37. consciences awaking as a mad dog out of  
 z Gen.4.13 sleepe, and tormenting them for their sins  
 most extreamely. Well then, we must  
 liue the life of the righteous, if euer wee  
 looke to die the death of the righteous,  
 and if with the Apostle we will haue *death*

a Phil.1.21 *our aduantage* : We must first with the

b Act.24. *Apostle serue God with all good consc-*  
 16 *ience* b. Late repentance is seldome found,  
 wee reade but of one that became righte-  
 ous at his last end; of one, that none may  
 despaire for their long led sinfull life : and  
 but of one, that none may presume, to  
 continue in sinne. The safest way is to be-

c Psa 97.7. *gin betime, and euen this day* c, to turne

Heb.3.7. to the Lord. For though sometime a good  
 13. death may follow an euill life, yet an euill

\* death can neuer follow a good life; and  
*Corrige ma-* therefore correct and reforme thine euill  
*le viuere, et* life, and feare not an euil death, for he can  
*nalis timere,* not die ill, that liueth well \*, So much for  
*non potest* the third speciall meanes, which do pro-  
*male mori* cure a bold and comfortable death : the  
*qui bene* fourth and last remaineth, which is the  
*vexerit.* greatest of all, and must giue life to all the  
*Aug. de dis-* rest, as without which they are but dead,  
*cip. Christ.* and nothing worth.  
*cap.3.*

*A true and lively faith.* For a man may consider the evils of this present life, and the happinesse of the other, yea and lead a life for ciuill duties vnrebukeable, and yet not his death bee comfortable vnto him, but rather, he hath great cause to fear much euill therein; but when to the consideration of freedome from miserie, the fruition of happinesse, and an honest and vpright life; there is lastly ioyned a true and liuely faith, whereby wee are assured of Gods fauour\*, and the remission of sins, and that through the obedience and passion of Christ, we shall bee receiued into Gods kingdome: these together doe bring a most ioyfull, comfortable, and blessed death. When death seazeth vpon a carnal man, wanting faith, who can see no further then by the light of blind naturall reason, and seeth that he must leaue al his honour, riches, pleasures, friends, and families, & that his body, which hath beene so daintily fed, costly clothed, and much made of, must now be laid in the dust, and become meate for the wormes, and see corruption; and when hee seeth that his soule must go to iudgement, to render account for those sinnes which he hath vngodly

*The fourth and most effectiuall meanes for the procuring of a comfortable death; is a stedfast faith.*

*\* Fides ambiguum non habet, aut si habet, fides non est, sed opinio Bern.*

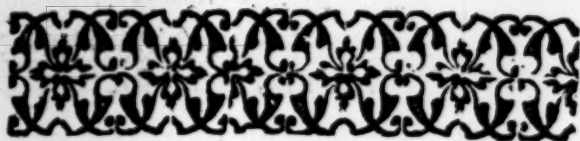
godly committed, oh how doth this torment and massacre him? oh death how bitter is thy remembrance to such an one? but to the spirituall man, that by the eye of faith, looketh further then to the present corruptible estate of his body, namely, to that glorious estate, wherein it shall be raysed by the power of God at the last day, and by the eye of faith, beholdeth the brazen Serpent, Christ Iesus, lifted vp, vpon the pole of the crosse, by which one sacrifice once offered God is well pleased; oh how little doth such an one feare any euill in death? so that by faith wee liue, and faith is our stay when we doe die: let vs then with all diligence heare the word of God, and pray continually\*, for the begetting and increase hereof, that wee may in some measure triumph ouer death and say with *Dauid*, *I wil feare no euill,*

*to go through the valley of  
the shadow of death.*

It followeth.

\* *Inno,*  
*demus*  
*operam, ut*  
*moremur*  
*in precatio-*  
*ne. Aug.*

The



THE  
SIXT SERMON  
upon the 23. Psalme.

For thou Lord art with me, thy  
rodde and staffe. &c.

**I**N this third circum-  
stance, is layd downe  
the ground of a Chri-  
stians boldnesse and  
courage; which is not  
desperat madnesse, &  
rashnes, wherby ma-  
ny a Swash-buckler, casteth himself head-  
long, into the danger of death, as though  
he feared no euill therin; but it is the assu-  
rance of Gods presence, and fauour, that  
is the ground of a true Christians bold-  
nesse. A point most necessarie to be consi-  
dered, least otherwise we may imagine,  
that Dauids boldnesse is appropriate to  
himselfe,

*The third  
Circum-  
stance de-  
claring the  
true cause,  
and ground  
of a Christi-  
ans courage  
in passing  
thorough  
the valley  
of death.*



himselfe, and grounded vpon some speciall promise and assurance, not communicable vnto any other, and so it should be great presumption, in any other, to say as hee did, *I will feare no euill in death* &c. Vnlesse he had the same warant that hee had; I say to preuent this surmise, heere *Dauid* layeth downe the ground of his speech, that if wee haue promise of the same, aswell as he had; wee may boldly, and with as good warrant say as he did, *I will feare no euill, to goe thorough the valley of the shadow of death, (for thou Lord art with me)* &c.

*Method.*  
*The sence*  
*of the*  
*words.*  
*How God is*  
*present, in*  
*a generall*  
*maner with*  
*all his crea-*  
*tures.*  
*Apud bo-*  
*mines, po-*  
*test quis*  
*querere la-*  
*tebras, sed*  
*nihil later*  
*Deum.*  
*Moll. in ps.*  
*fol. 1560.*

For the orderly, and more profitable handling whereof, wee will first obserue the sence of the words: secondly, the doctrine and reasons: thirdly, the vse and practise thereof.

For the first, the wordes seeme verie plaine, yet for the better vnderstanding of them, and the like phraze elsewhere, we are to note, that God is said to be with men, two waies; first, generally in respect of his eternall power, wisdome, and prouidence, whereby he preserueth, and disposeth all thinges, at all times, and in all places, whereof *Dauid* thus speaketh:

*Whither*

Whither shall I goe from thy spirit? or whither shall I flie from thy presence? if I ascend into heauen, thou art there, if I lye downe in hell, thou art there also, &c. If I take the wings of the morning, and dwell in the utmost parts of the sea, yet thither shall thine hand lead me, and thy right hand hold me<sup>a</sup>. Yea, <sup>a Ps. 139. 7,</sup> the Lord himselfe saith in the prophecy of <sup>8, 9, 10.</sup> Jeremie: Can any hide himselfe in secret places that I shall not see him? doe not I fill heauen and earth, sayth the Lord<sup>b</sup>? Hereof <sup>b Iere. 23.</sup> S. Paule also speaketh in the Acts: Doubt-<sup>\*</sup> <sup>24</sup> lesse, the Lord is not farre from euerie one of <sup>Iouis omnia</sup> us, for in him we liue, mooue, and haue our <sup>plena virg.</sup> being<sup>c</sup>: And the Author to the Hebrewes <sup>c Act. 17.</sup> saith, There is no creature which is not ma-<sup>27.</sup> nifest in his sight, but all things are naked to his eyes, with whome we haue to doe<sup>\*</sup>. So <sup>\* Ouds, and</sup> the Lord saw, and was neere to Pharaoh <sup>τῷ δεσπότη</sup> and the Egyptians, spending his plagues, <sup>quod, omni-</sup> and bestowing his arrowes vpon them, <sup>a, intuea-</sup> till in the end hee destroyed them in the red <sup>tur.</sup> sea<sup>d</sup>; So was he neere vnto Ieroboam, who <sup>d Ex. 14. 27</sup> stretching out his hand, to lay hold on Gods Prophet, it withered, that he could not pull it in againe<sup>e</sup>. So was he neere to Goliath, <sup>e 1. Ki. 13. 4</sup> when he directed Dauids stone, to hit him <sup>f 1. Sa. 17.</sup> in the forehead<sup>f</sup>, neere to Ahab, when he <sup>49</sup> directed

directed the arrow to smite him dead, through  
 g<sup>t</sup> Kin. 12. the ioints of his brigandine &c. And thus is he  
 34. vnto all worldly men, to spie out all their  
 wicked waies, & many times to take them  
 tardie in their sins, in consideration wher-  
 of, S. Iames biddeth vs beware of sinne,  
 and rendreth this as a reason, *For behold*  
 h Iam. 5.9 *the Iudge standeth before the doore<sup>h</sup>*, so was  
 he at *Abrahams* dores, to behold the moc-  
 king and persecution of *Ismaell* against *Isa-*  
 i Gen. 21.9. *ack<sup>i</sup>*: at *Isaacks* dores, to heare the inten-  
 ded murder of *Eſaw*, against his brother *Ia-*  
 k Gen. 27. *cob<sup>k</sup>*: at *Labans* doores, to heare and see,  
 4<sup>i</sup> his *hard & unconſcionable vſage of Iacob<sup>l</sup>*;  
 l Gen. 31. at *Saules* dores, to see his cruell persecu-  
 4<sup>i</sup>. *ting of Dauid<sup>m</sup>*: at *Dauids* dores, to see  
 m 1. Sa. 18. 12. his *ſin with Beſheba<sup>n</sup>*: Yea, he is at all our  
 n 2. Sa. 11. dores, beds, and boards, and at our heeles  
 4 whereſoeuer we become, as *Dauid* con-  
 feſſeth, *Thou art about my path, and my bed,*  
*and ſpyeſt out al my wayes, there is not a word*  
 o Ps. 139.3 *in my tonge, but thou knoweſt it altogether<sup>o</sup>.*  
 In a word, there is neither heauen nor  
 hell, nor vtmoſt part of the ſea, neither  
 day nor night, light nor darkeneſſe, that  
 can hide vs from his face; our ſitting, ri-  
 ſing, lying downe, the thoughts of our  
 hearts, wordes of our tongues, wayes  
 of

of our feet : yea our raines, bones, & mothers wombes, wherein we lay in our first informitie, and imperfection, are so well knowne vnto him : as the Prophet in that Psalmie declareth, *for hee sitteth vpon the circle of the earth, and beholdeth the Inhabitants of the earth as Grasshoppers* <sup>p</sup>, whose throne is the heauen of heauens, and the earth his footstool<sup>e</sup>, and his waies are in the great deepe. Wherefore Adam and Euah were deceiued, when they thought that they could hide themselues from the presence of God, amongst the trees of the garden<sup>e</sup>, and those wicked ones, who encourage themselues in their sinnes, saying : *The Lord seeth not, neither doth the God of Iacob regard it*<sup>e</sup>. And therefore are iustly reproued by the Psalmist, in the next words: *vnnderstand ye vnwise amongst the people, and ye fooles, when will ye be wise ? hee that planted the eare, shall he not heare ? or he that fourmed the eie, shall hee not see ?* So much for Gods generall presence.

Secondly, hee is after a more speciall manner present with his elect, whome he loueth for to comfort, strengthen, protect, and defend them, this presence hee promised to Moses being afraide to goe

p Esay. 40.  
22.

q Esay 66.1

r Ge. 3.8.

Magna cecitas, fugere quem non possunt effugere, Paulus sagius in Gen. cap.

36  
1Psa. 94.7.

How God is after a more speciall manner present with his elect, in all their troubles, to strengthen & comfort to them.

- t Exo. 3. 12. to Pharaoh : Certainly, I will be with thee.  
 The like he renewed to Ioshua, his succ<sup>r</sup>.  
 four : as I was with Moses, so will I be with  
 thee al the daies of thy life, I wil not faile thee  
 u Iosh. 1. 5. nor for sake thee<sup>u</sup>, and vnto Ieremy he saith,  
 Speake all that I haue commaunded thee, and  
 feare not their faces, for behold I am with  
 w Iere. 1. 8. thee, to deliuer thee, sayth the Lord w. And  
 19. Christ also giueth the like promise to his  
 Apostles ; Behold, I will be with you alwaies,  
 x Mat. 28. to the end of the world<sup>x</sup>. This is the pre-  
 20. sence which Iacob, so earnestly prayed for,  
 If God will be with me, and will keepe mee in  
 this iourney which I goe, and gine mee bread  
 to eat, and cloathes to put on, then shall the  
 y Ge. 28. 20 Lord bee my God y. And of this presence  
 Dauid here speaketh, (Thou art with mee)  
 q. d. I will feare no euill, for thou my most  
 louing Shepheard, wilt alwaies be with me, to  
 comfort, strengthen, protect, and defend me,  
 that I be not ouercome of any euill: And so  
 much for the sence of the words.

Doctrinē.

Confirma-  
tion of the  
first mem-  
ber, of this  
doctrinē.

Our lesson, for instruction naturally,  
 hence arising, is this, viz : That the Lord  
 is euer after a speciall maner, present with  
 his Saints, both in prosperitie and aduer-  
 sitie, in life, and death; the assurance wher-  
 of, is the ground of much comfort, pati-  
 ence,



ence, and courage, in whatſoeuer condition, &c.

For the firſt braunch of this doctrine, the Author of the Epistle to the Hebrews confirmeth it, where hee teacheth vs, to make application of the promise which God made to Ioshua, as made vnto vs: *let your conuersation be without conetousnesse, and be content with those things, that you haue, for he hath said, I will not faile thee, neither forsake thee, so that wee may boldly say, the Lord is my helper, neither will I fear, what man can doe vnto me*<sup>z</sup>: yea, we haue the promises, as well as Ioshua had, both to the Church in generall, and the faithfull in particuler: God hath promised his Church in generall; saying, *In that day sing, of the vineyard, of red wine, I the Lord doe keepe it, I will water it euerie moment; least any assaile it, I will keepe it night and day*<sup>a</sup>. Yea and Christ hath most comfortably promised vnto euery faithful soule, in particuler, in the Gospell, saying: *If any man loue me, he will keepe my word, and my father will loue him, and will come vnto him, and will dwell with him*<sup>b</sup>. In regard whereof, David affirmeth, that the Lord is nere vnto them, that are of a contrite

<sup>z</sup> Heb. 13.8

<sup>a</sup> Esay 27.  
2.3.

<sup>b</sup> Ioh. 14.  
23

N 2

heare

heart, and wil sane such as be afflicted in spirit, for many are the troubles of the righteous, but the Lord delinereth him out of all<sup>c</sup>.  
 e Ps. 34:18. And elsewhere also to the like purpose, he sayth: God is our hope and strength, & help  
 d Ps. 46.1. in troubles, readie to be found<sup>d</sup>.

Q. But some may hereupon obieſt, & say: Did not Gedeon complaine, in the person of all the people (when the Angell of the Lord saluted him, in this manner, *the Lord is with thee thou valiant man*) *Ah my Lord, if the lord be with vs, why then is all this come upon vs? and where bee all his miracles which our fathers told vs off? but*  
 e Iudg. 6. *now the Lord hath forsaken vs, and deliuered*  
 14. *vs into the handes of the midianites<sup>c</sup>. Did not Dauid complaine: Will the Lord ab-*  
 f Ps. 77.7.8 *sent himselfe for euer, are his mercies cleane*  
 g Mat. 27. *gone<sup>f</sup>? Did not Christ complaine: Oh my*  
 46. *God, my God, why hast thou forsaken me<sup>g</sup>. Yea, and the Saints of God also: Oh Lord, why hast thou made vs to erre from thy waies? and hardned our hearts from thy fear? retorne, for thy seruants sake, and for the*  
 h Esay 63. *tribes of thine inheritance<sup>h</sup>. How then doe*  
 17. *we say, that God is thus present with his people?*

A. Indeed, God many times, for their good<sup>i</sup>,

upon the 23. Psalm. 169

good<sup>i</sup>, doth vex his Saints with his storms, iRo. 8. 28)  
 and lay his hand beanie vppon their loynes<sup>k</sup>: k Ps. 32. 4.  
 so that their enemies iudge, as they did of  
*Dauid, God hath forsaken him, persecute*  
*him, and take him, for there is none to deli-*  
*uer him<sup>l</sup>*, and themselues also may bee so l Ps. 71. 11.  
 perswaded, as their complaints testifie;  
 but the truth is, howsoever for our tryall  
 and humiliation, *hee may turne away his*  
*cheerful countenance from vs<sup>m</sup>*; yet, either he m Esay 54.  
 taketh not away the grace, but the feeling 8.  
 of it\*, (in which case men and women are \*Fides,  
 not to be regarded what they say, because quandoq;  
 they speake not according to the trueth, sine sensu,  
 but according to their iudgement, & fee- ut causa, si-  
 ling which is corrupted, as a mans tast ne effectū.  
 in a feauer, to whom euerie sweet seemeth Greenb. fol.  
 bitter) or if he take away one grace, he will 449.  
 giue *vs another instead of it<sup>n</sup>*. Yea, it shall n2. Cor. 12  
 stand as a sealed truth for euer, the Lord 9.  
*is nigh to all such as call vpon him faithful-*  
*ly<sup>o</sup>*, in due time to deliuer them out of o Ps. 145. 18  
 distresse, that so they may acknowledge  
 as *Iacob did, The Lord was in this place, &*  
*I was not aware<sup>p</sup>, the Lord was with me, &* p Gen. 28.  
*I thought not so.* Which truth is confirmed 16.  
 by the manifold examples of Gods deere  
 Saints, who hauing been humbled to the  
 N 3 gulfe

Psa. 30. 8.

gulf of despair, yet now are lifted vp again  
& their mouths filled with a psal. of praise  
& thanksgiuing, vnto our God, confessing  
with *Dauid*, & saying: *though heauiues en-*  
*dure for a night, yet ioy cōeth in the morning.*

2

**Q.** Againe, some for the infringing of  
this doctrine, doe demaund, how we can  
be perswaded, that God is with them in  
death, whose sicknesses, and death are so  
comfortles, ful of idle & rauing speeches?

**A.** Howsoeuer some, and especially  
the sottish ignorant Papists, if a man die  
quietly and patiently like a lamb, (though  
there was neuer any faith, repentance, or  
remorse in his heart, at his death, or ho-  
linesse and honestie in his life) doubtlesse,  
they thinke hee is saued; but if any that  
professe the truth of Iesus Christ, doe en-  
dure any violent or extream paines, which  
thorough weakenesse procure impatien-  
cie; but specially if they vtter any wordes  
tending to distrust or despaire, Oh then  
whatsoeuer his life was, they crie out:  
Oh, see the end of these men, and will  
not spare to brand such an one, with the  
black marke of a reprobate: yea, to con-  
demne the whole profession of the Gos-  
pell thereupon: Yet the truth is this, That  
Sathan

Sathan as hee neuer ceaseth in our whole life, so much more is he busie at our death (taking the aduantage of sicknesse, and infirmitie of nature) as knowing that hee must then recouer, or for euer loose his Kingdome: and God may for a time (as it were) stand aloofe, and leaue his children in this great combate, that so hee might bring the to heauen, by the gates of hell\*. Whereupon they may vtter harsh words, according to their corrupt iudgement, which are not to bee regarded, as before we hard. Or else these things may proceed from weaknes of nature, & the violence of the disease, the brain being distempered, as in hot burning feauers, &c. and then it is not the man, but the disease, and they shal die with the disease, and neuer preiudice his saluation in Christ: nay, doubtlesse their spirituall comfort may abound notwithstanding these things\*. In a word, it is a blessed life, which giueth comfortable assurance of a blessed death, for surely many a prophane vnregenerate man, may haue his memorie & reason, and die most meekely (as in consumptions, and such like diseases) and yet goe to hell; as those reprobates, of whome *David* speaketh, saying:

\* *Cuncta dei opera, sunt in mediis contrariis,*

\* *Vera consolatio perpetuo durat in electis, potissimum autem efficax est circa vitam finem, & mortis articulum,*



**[Pſ. 73. 4. 5]** ſaying : *they haue no bands in their death like other men<sup>r</sup>*. Whereas many a righteous man, hauing led a ſanctified life ; (by violence of his diſeaſe) may be drawne to great torment, idle ſpeeches, and ſtrange behauiours, and yet goe to heauen : wherefore, let vs reſourme our iudgement herein, and learne *Salomons* leſſon, not to iudge of mans eſtate with God, by his outward condition *in life or death<sup>f</sup>*. And thus wee haue heard the firſt braunch of this doctrine confirmed, viz : That the Lord is al waies with his elect, after a ſpeciall manner, in due time to cōfort, & relieue them.

*Confirmation of the ſecond branch of the doctrine.*

The ſecond braunch of our doctrine was this, viz : That the aſſurance of Gods preſence, is the ground of much patience, and comfort vnto Gods Saints, paſſing through any euill. So that in nothing haue Gods Saints more reioyced, than in this, and ſurely the Reaſons hereof are many and verie great, but eſpecially theſe two,

*The firſt Reason, why the aſſurance of Gods preſence, is a*

Firſt, becauſe he onely is able to helpe & deliuer his Saints, which the greateſt & mightieſt Princes of the world, cannot do though they vſed all their power, dignity, and authoritie thereunto, no, they are not able

able, in some cases, for to help themselves, *matter of*  
in regard whereof *David* biddeth, *That* *such great*  
*we trust not in Princes, nor in any child of* *encourage-*  
*man, for there is no helpe in him, for when his* *ment to his*  
*breath departeth, he returneth to the earth,* *Saints, is,*  
*and all his thoughts perish* *because he*  
*be with vs, who can be against vs?* *is able to*  
*Which* *helpe and*  
*thing the Prophet Elisha wel knew, whose* *deliuer*  
*man being greatly discouraged, with the* *them.*  
*sight of the Syrian horses, and chariots,* *Pl. 146. 3.*  
*and mightie hoast: he cryed, Alas master,* *4.*  
*what shall we doe?* *to whome he answered,* *u Ro. 8. 31.*  
*Feare not, for they bee moe that bee with vs,*  
*than that bee with them, meaning that God*  
*and all his Angels were on their side, for hee*  
*prayed, and the Lord opened his seruants eies,*  
*that he saw the mountaines full of horses, and*  
*chariots of fire* *w. 2. Ki. 6.*  
*w. If therefore our enemies* *17.*  
*be neuer so many, mightie, or politick, yet*  
*the Lord being with vs, and on our side,*  
*we need not to feare them, as Caleb and*  
*Ioshua sayd to the people, whose hearts*  
*did faint, when they heard by the other*  
*spies, that the sonnes of Anake dwelt in*  
*the promised land: Oh, said Caleb & Ioshua,*  
*feare them not, they shall bee bread for vs,*  
*their shield is departed from them, and the*  
*Lord is with vs.* *x Num. 14.*

our

9.

our eies, we need not to feare Sathan, nor hell, the Lord being with vs, as heere the Prophet speaketh, and this is the first reason, why the Saints of God haue so heartily desired, and so greatly gloried in Gods presence, because with whome hee is, to them is he a most sure defence in all dangers, as being able to deliuer them out of all aduersities.

The second Reason, is this, because God is an inseparable companion; wee may haue friends that loue vs verie deere-ly, yea, as their soules, in prosperitie; and yet will faile or forsake vs in aduersitie, as *Dauid* complaineth: *My louers, and my friends, stand aside from my plague, & in kin-*  
 y *Ps. 38. 11* *men stood a farre off*. And yet *Iob* more lamentably complaineth, saying: *My brethren are remooued farre from me, and mine acquaintance are become strangers vnto me, my neighbours haue forsaken me, and my familiars haue forgotten mee, they that dwell in mine house, and my maides tooke me for a stranger, I called my seruant, but he would not answere, though I prayed him with my mouth, my breath was strange vnto my wife, though I prayed her, for the childrens sake of mine owne bodie*. yea, Christ himselte  
 had

z *Iob. 19.*

13, 14, 15.

cc.

had experience heereof, *Iudas betrayed him<sup>a</sup>*; his *Disciples forsooke him<sup>b</sup>*; and *Pe-* a Mat. 26. 16  
*ter forswore him<sup>c</sup>*, according as Christ fore b Mat. 26. 56  
told them, *All you shall be offended with me* c Mat. 26. 72  
*this night, for it is written, I will smite the* d Zac. 13. 8  
*Shepherd, and the sheepe of the flocke, shall*  
*be scattered<sup>d</sup>*: but though our friends stick  
neuer so fast vnto vs, and their loue conti-  
nue constant, aswell in aduersitie as prof-  
peritie, as the loue of *Ionathan*, whose  
loue passed the loue of womē<sup>e</sup>, towards *Da-* e 2. Sa. 1. 26  
*uid*, that hee hazarded his life for him, and  
that when he was persecuted of his father<sup>f</sup>, f 1. Sa. 30. 33.  
yet when death commeth, all men for-  
sake vs: this separateth husband and wife,  
parents and children, friend and friend,  
though neuer so deerely beloued; but if  
God be once with vs, he will bee with vs  
for euer; if afflictions come, hee will par-  
take with vs. For so he hath promised; *whē*  
*thou passest through the waters, I will be with*  
*thee, and through the floudes, that they do not*  
*ouerflow thee; when thou walkest through the*  
*verie fire, thou shalt not be burnt, neither shall*  
*the flame kindle vpon thee<sup>g</sup>*: He wil be with g Eley 43. 2  
vs to dispose of the euils, not a haire fal-  
ling from our heads, but according to his  
will<sup>b</sup>. Secondly, to strengthen our weak- h Mat. 10. 1  
ness, 39

IPsal. 103. nesse, he knowing whereof *we be made*<sup>i</sup>.

14 Thirdly, to giue issue to all our troubles,  
k 1. Cor. 10 as shal be *for his glory and our good*<sup>k</sup>: And

13. lastly, if death come, yet then will he also be with vs, to strengthen, and comfort vs, when all worldly delights faile, and vanish away, so that we may boldly say, neither life nor death, nor any thing, can separate vs from the blessed presence, and loue of God in Christ Iesus: and so much for the doctrine, and reasons for confirmation thereof,

*¶*

Now then, that wee haue learned, that the Lords presence is so comfortable: the vse hereof is, that aboue all things wee should desire and seeke it, wherein we haue this holy Prophet for an example, who sayd thus, *One thing I haue desired of God, which I will require, euen that I may dwell in the house of the Lord all the dayes of my life, to behold the beautie of the Lord, and to visit his temple*<sup>1</sup>. Againe, *My soule thirsteth for God, euen for the liuing God, when shall I come and appeare before the presence of*

IPsal. 17. 4.

m Pl. 42. 2.

m Pl. 73. 25

*God*<sup>m</sup>? And in another place also he saith, *Whome haue I in heauen but thee? and there is none that I desire in comparison of thee*<sup>n</sup>. For the practise of which vse, there is re-

quired



quired a double dutie.

First to seeke God, *seeke the Lord and his strength, seeke his face for euermore*<sup>o</sup>, and to encourage vs herein, he hath made vs this promise, *I loue them that loue me, and he that seeketh me early shal find me* P, *Aske, and you shall haue, seeke, and you shall find,* saith Christ<sup>9</sup>, Whosocuer then desireth the presence of God, when as God saith: *seeke ye my face*, his soule must answere with *Dauids* like an eccho: *Thy face Lord will I seeke*<sup>r</sup>: \*And so soone as euer God shall pronounce *thou art my people*, wee must presently answere, *and thou Lord art our God*, as the Prophet sayth<sup>f</sup>.

I. Dutie.  
o Pf. 105. 4

p Pro. 8. 17

q Mat. 7. 7

r Pf. 27. 8.

Vox dei, in animis nostris, non

secus atq;

eccho, in cō-

cauis locis,

resonare de-

bet. Calu. in

Pf.

f Zac. 13. 9.

Q. But how are wee to seeke God?

A. Principally these foure wayes: By an outward profession, yea though it bee not alwaies in sinceritie and truth, yet the Lord hath pronounced of it, that it is a drawing neere vnto him, saying: *This people commeth neere vnto me with their lippes, and honoureth mee with their mouthes, but their hearts are farre from me*<sup>r</sup>. How much neerer then do they come vnto God, that professe him in spirit and truth?

r Esay 29.

13.

Mat. 15. 8.

2 We seek & find the Lord by faith, for so it is said in the Epistle to the Hebrews,

He

He that commeth vnto God, must beleene  
 that God is, & that he is a rewarder of them  
 uHeb. 11.6 that seeke him<sup>u</sup>. And by faith (saith saint  
 Paule in many places of his Epistles) wee  
 haue entrance vnto God, and acceſſe to the  
 wRo. 5.2 throne of his grace w<sup>u</sup>, without which it is im-  
 Eph. 3.12. possible to come neere vnto God, or to please  
 xHeb. 11. him x.

6. 3 We seek and find the Lord by praier,  
 which is (as it were) a paire of wings to  
 carrie vs vnto him, and whereby as a key,  
 the doore of the kingdome of heauen is  
 opened, Yea the Lord (saith the Psalmist)  
 is nigh to them than call vpon him faithf-  
 yPsa 145. ly y. Was not the Lord nigh vnto  
 18. Moses, when by his prayer, and as  
 long as hee held vppc his hands, the  
 xEx. 17. 11 Israelites ouercame the Amalekites z?  
 But was he not neerer vnto him, when as  
 by prayer he did (as it were) euen reſtraine  
 the Lord from executing his fierce wrath  
 vpon the people, that the Lord ſaid, Let  
 aEx. 32. 10 me alone, that my wrath may waxe hote<sup>a</sup>.  
 Was not the Lord neere vnto Iosuah,  
 when at his prayer, the Sunne ſtoode in the  
 bIos. 10. Firmament<sup>b</sup>, and neere vnto Paul and Si-  
 13. las, when as at their prayer, the very founda-  
 tion of the priſon ſhook, that the doores o-  
 pened

pened, and enery mans bands were loosed<sup>c</sup>. c Act. 16. 26.  
 how ought we the to pray continually, that  
 so we may be continually in the presence of  
 God<sup>d</sup>. If we begin the day, let vs say with d 1. Thess. 5  
*Abrahams* seruant, O Lord send mee good 17.  
*speed this day, Gen. 24. 12.* that so we may  
 walke with the staffe of Gods prouidence:  
 if we be couered with the shadows of the  
 night, let vs beg with *Dauid, Lighte mine*  
*eyes that they sleepe not in death, Psal. 13. 3.*  
 that so wee may couch our selues in the  
 mercies of God: and whatsoeuer wee at-  
 tempt in either of these two seasons, let vs  
 preuent it with the blessing of that other  
 Psalm, *Lord prosper the worke of our hands,*  
*Psal. 99: 17.*

4 Fourthly and lastly, we find God by  
 repentance, for so the Lord saith: O *Israel*  
*returne vnto me<sup>e</sup>*, And in another place, c Ier. 4. 1.  
*Turne vnto mee, and I will turne vnto you,*  
*sayth the Lord of Hosts<sup>f</sup>.* So long then as f Zac. 1. 3.  
 we liue in infidelity, & do nether earnest-  
 ly pray, soundly repent, nor sincerely pro-  
 fesse God; we are estranged far from God,  
 and as we forsake him, he will forsake vs,  
 both in life and death: but whosoever by  
 a true faith, shall stedfastly lay hold vpon,  
 and imbrace the promises of God, sound-  
 ly

g 1. Cor. 3. ly repent of his finnes, zealously call vpon  
 16. & 6. 19. the name of the Lord, and sincerely pro-  
 2. Cor. 6. fesse his word, hee shall not onely come  
 16. neare vnto God, but assuredly hee shall  
 \* *Fælix ho-* find God, yea God will find him, and loue  
*mo, qui* him, and dwell with him, yea in him, his  
*hunc hospi-* body shal become the Temple of the holy  
*tem: reci-* ghost, as the holy Apostle *S. Paule* in ma-  
*pit, est enim* ny places calleth it s. O happy that man,  
*satis mag-* that shall entertaine so honorable a guest,  
*nificus hos-* he cometh not emptie handed, nor will  
*pes, nec ve-* leaue his host vn saluted\*. *Abraham* enter-  
*nit vacuis* tained but Angels, and had a sonne be-  
*manibus;* stowed vpon him<sup>h</sup>. *Lot* did the like, and  
*nec abit, in-* he was deliuered from the subuersion of  
*salutato hos-* *Sodom*<sup>i</sup>. *Obed-Edom* the *Gittite*, gaue but  
*spite, ferus,* house-rooms to the Arke of God, and the  
*in Ioh. cap.* Lord blessed him and all his household\*.  
 14. sol. 401 10. what good thing shall he want in whom  
 h Gen. 18. the whole Trinitie dwelleth? But there is  
 10. no lesse care to bee vsed, to retaine God,  
 i Ge. 19. 17 then to find him\*. And therefore the se-  
 k 2. Sam. 6. cond dutie in the practise of this vie, is,  
 11. that with all care and conscience, wee so  
 \* *Non mi-* carrie and behaue our selues, that we may  
*nor est vir-* retaine the Lord, and not prouoke him to  
*tus.* depart from vs: whereunto tendeth the  
 2. Dutie. counsell of the Apostle, *Let euerie one pos-*  
 sesse

*esse his vessell in holinesse and honour*<sup>1</sup>. For 1r. Theff.  
 there is nothing that so much griueth 4.4.  
 the spirit of God<sup>m</sup>, as sinne; he can brooke m Eph. 4.  
 pouertie, sicknesse, persecution, flaunder, 30.  
 or any miserie, there is no disgrace shall  
 make him wearie of dwelling with vs; or  
 ashamed of vs, onely sinne separateth him  
 and vs, as he himselfe hath testified in the  
 Prophecie of *Esay*, *Behold the Lords hand*  
*is not shortned that it cannot saue, neither is*  
*his eare heauie that it cannot heare, but your*  
*sinnes haue separated betwixt you and your*  
*God, and your sinnes haue hid his face from*  
*you, that he will not heare*<sup>n</sup>. Which thing n Ecl. 59.1.  
 the Saints confesse, *We haue sinned and re-* 2.  
*belled, therefore hast thou couered thy selfe*  
*with a cloude, that our prayer should not passe*  
*through*<sup>o</sup>. Oh then if we would diligently o L. 3. 44.  
 seek him (as we haue learned) then should  
 we find him, and if wee made conscience  
 of sinne, he would dwell and abide with  
 vs, to bee our stay and comfort with his  
 blessed presence in life, and in death, and  
 afterwards we should dwell for euer with  
 him in his kingdome.

But now if wee make application of *Applica-*  
 these things to our selues, alas wee shall *tion.*  
 find there are but a few that haue any de-  
 fire



fire vnto God, either to finde him, or haue him with them; nay how many are there that think the Lord too nere them, and therefore say in their hearts with those cursed ones in the booke of *Iob*, *Depart from vs, for wee desire not the knowledge of thy wayes* P. All that they desire, is, to find  
 p*Iob*.21. 14. and retaine with them, gold, and siluer, goods, houses and lands, friendship, credit, honor and promotion: if these things be with them, they care for no euill, and therefore no maruell though so many in the world, when afflictions and death cometh, wherein these things can stand them in small or no stead, bee destitute of true comfort. I beseech you then, let vs aboue  
 Exhorta-  
 tion. all things seeke, and hauing found, make conscience to enioy Gods presence, that as the people said: *Some put their trust in horses, and some in Chariots, but wee will remember the name of the Lord our God* q,  
 q*Ps*.10.7. so we may say, some put their trust and reioyce in riches, and some in honor: but we will put our trust, and reioyce in the presence of the Lord. And so I will conclude this poynt, with the worthy exhortation which *Azaria* made to *Asa*, and all *Iudah* and *Beniamin*, saying, *The Lord is with*  
 you,

you, whilest you be with him, and if you seeke him he will be found of you: but if you forsake him, he will forsake you <sup>r</sup>, and then shall both life and death become most fearfull and miserable. It followeth. r 2. Cro. 25  
24

*Thy rod and thy staffe do comfort me.* In this fourth and last circumstance of this verse, the Prophet *David* declareth the wonderfull, sweete and comfortable benefites of the Lordes presence, very elegantly, persisting, and dwelling in his receyued Metaphor, setting forth Gods government by the *shepherds rod and staffe*: the rod is for correction; the staffe for defence; with his rod hee constraineth the declining sheepe, to ioyne with their fold-mates, compelleth the wanderers to accompany their fellows, and forceth the slouthfull plodders to pace it better; and with his staffe he doth driue away, and if they will not be feared, doth breake to peeces, & destroy the enemies of his flock, according to that in the Psalmes, *Thou shalt brnise them with an yron scepter, and breake them in peeces like a potters vessell*. 4. Circum-  
stance.  
  
The sence of  
the words.  
  
Virga, &  
pedum,  
virga cor-  
rigit, teme-  
re diuagan-  
tes, aut  
negligētur  
sequentes;  
pedo, ini-  
micos con-  
fringit, &  
ut vas figu-  
linum diffu-  
pat: Moll.  
in Psa. sol.

So then the summe of it is thus much in effect. q.d. O Lord, as thou art with me, so do I conceiue exceeding comfort, both from

from thy fatherly rods, & corrections towards mee, and all thy children, and also from thy seuerer and iust iudgements towards thine enemies.

*Doct:ine.*

Our lesson for instruction hence is, that Gods saints haue great matter of ioy and comfort, both from his sharpe correcting, and chastising of his children, and from his seuerer and iust punishing of his enemies, both of them included in this short strain, *I thy rod and staffe do comfort me, &c.* But it will bee profitable further to insist vpon this point, and to illustrate and confirme, both the parts or braunches of this doctrine by the holy scriptures: for the first, it may seeme very strange, that Gods Saints shuld conceiue such great comfort from Gods scourging rod, but there are

*I. To consider  
what moueth  
the Lord, to  
correct his  
children, a  
speciall  
meanes of  
comfort in  
correc-*

three things chiefly, the consideration whereof may make vs greatly to reioyce in, yea to embrace and kisse this rod. viz.

I First, to consider what it is, that moueth the Lord to correct his children; and that not furie, and rage (whereby men are prouoked rashly and vnadvisedly, to doe that many times which afterwards they are sorrie for) but loue, for so himselfe hath pronounced in the booke of the Re-  
uelation;

uelation, *So many as I loue, I rebuke and chasten*. The naturall parents, that loue their children dearly, and had rather feel smart themselues, then it should light vpon their children; yet will rather (though it bee to their owne grieve) make them thoroughly feeble the smart of sharpe correction, then that they should for want of nurture cast themselues headlong into miserie: and the holy Ghost witnesseth, that our heauenly father dealeth after the same maner with his children, if instruction and admonition by words will not serue, but wee will runne on in an euill course to the dishonor of God, slander of the Gospell, offence of the weake, hardening of the wicked, and to our own great hazard, and perill of eternall destruction, rather then hee will suffer vs to runne in this broad way to eternall destruction, (though he delight not in our miseries) yet will he presse vs downe with rebuke, & sorrow; and yet all in loue; which the wise man *Salomon* knew, whē he gaue this counsell, *my son refuse not the chastening of the Lord, neither be griened with his correction, for the Lord correcteth him whom he loueth, euen as the father doth the child in whom he*

Reu. 3. 19

ἐλέγχο καὶ παιδεύω:

Prius verbum, ad

verba: posteriorius ad

disciplinam refertur.

Bull. in Apo.

*delighteth<sup>u</sup>*: Whereof the Author to the Hebrewes making vse, sayth : *If you endure chastening, God offereth himselfe vnto you, as vnto sonnes: but if you bee without correction, you are bastards, & not sonnes w.*

*w* Heb. 12.  
6, 7, 8, &c.

How ought wee then to reioyce in the rodde, which is such an infallible pledge, and testimonie of Gods loue towards vs?

*To consider  
the manner  
of Gods cor-  
recting his  
children, a  
sweet com-  
fort.*

2 The second Argument of comfort, is the consideration of the manner, how God correcteth his childrē, which *Dauid* layeth downe in another place, saying : *He dealeth not with vs after our sinnes, nor rewardeth vs according to our wickednesse, but as a father hath compassion on his children, so hath the Lord compassion on them that feare him<sup>x</sup>*: as then a Father will correct his child, yea sharply, that the blood follow, yet with wonderfull compassion, yea many times with teares, and when he hath done, burneth the rod ; So God is constrained many times to take vs in hand, and to chasten vs, *least wee be condemned with the worldy*, but it is with

*x* Ps. 103.  
10. 13.

*y* 1. Cor. 11

32 wonderfull compassion, and earning of bowels, as the Lord himselfe sayth, *How shall I giue thee up Ephraim ? mine heart is turned within me, and my repentings are row-*  
*led*



led together<sup>z</sup>: and no sooner doe his children turne vnto him, and take vnto them words of repentance, and say: *receiue vs graciously, we will doe no more so<sup>2</sup>*, but the Lord presently, *healeth the wound<sup>b</sup>*, and burneth the rod; *when I haue accomplished my worke upon Sion, and Ierusalem, I will visit the fruit of the proud heart of the King of Ashur<sup>c</sup>*. Oh then shall wee refuse the correction of him that dealeth so mildly, and mercifully with vs, nay rather let vs with *Dauid*, reioyce in it, and pray with *Jeremie*, *Correct me oh Lord, but in iudgement, or in measure, according to mercie<sup>d</sup>*.

3 The third consideration, which may make vs reioyce in Gods rod, is, of the wonderful benefits, and fruit that it bringeth forth, being sanctified vnto his children; whereof the Apostle thus generally speaketh, in the Epistle to the Romanes, saying; *Also we know that all thinges work together, for the best vnto them that loue God<sup>e</sup>*: and more specially in the Epistle to the Hebrewes, saying: *No chastising for the present seemeth to be ioyous, but grievous: but afterwards it bringeth the quiet fruit of righteousness, vnto them which are thereby exercised<sup>f</sup>*. And that we may be the bet-

z Hof. 11.3

a Hof. 14.3

b Hof. 6.1.

c Esa. 10.12

d Ier. 10.24

To consider  
the manifold  
good  
fruits of

Gods rod  
sanctified;  
a singuler  
meanes of

comfort,  
when we be  
whipped  
therewith.

c Ro. 8.38

f Heb. 12.

terperswaded hercof, we will consider a few of the cheefe of them, as the Scriptures lay them downe.

- First, afflictions are notable meanes to humble vs before God, which is an excellent grace, as the Prophet sheweth, saying : *Oh man the Lord hath shewed thee what is good, to doe iustly, to loue mercie, and*  
**g Mic. 6. 8.** *in humilitie to walke with thy Gods: and God resisteth the proud, and giueth grace to*  
**h Iam. 4. 6.** *the humble, saith S. Iames<sup>h</sup>, And Marie in her song, thus confesseth: Hee casteth downe the proude and mightie from their*  
**i Lu. 1. 51.** *seats, and exalteth them of low degree<sup>i</sup>: and our sauiour Christ hath pronounced, Blessed are the poore in spirit, for theirs is the*  
**k Mat. 5. 3.** *Kingdome of heauen<sup>k</sup>.* Now how proane men are in prosperitie to grow proud\*,  
 \* *Diuitiarum moribus, superbia.* both the Scriptures, and examples doe teach; S. Paule biddeth *Timothie, Charge the rich men of the world, that they bee not*  
**l 1. Ti. 6. 17** *high minded, nor trust in vncertain riches<sup>l</sup>, and Dauid chargeth, That if riches doe increase, we set not our harts thereon<sup>m</sup>.* What  
**m Ps. 62. 10** need these strait charges, if God did not foresee, a proaness vnto this sinne? *Pharaoh in his prosperitie, demaunded who*  
**n Exo. 5. 2,** *was the Lord<sup>n</sup>?*

But

But in his aduersitie, hee desired *Moses* and *Aron* to pray for him<sup>o</sup>: *Nabuchodonozor*, in his prosperitie boasted of mightie *Babell*, which he had built for the honour of his Maiestie; but when he was driuen from men, and did eate the grasse with the Oxen, and his bodie was wet with the dew of heauen; his vnderstanding being restored, hee could humble himselfe, and acknowledge that *such as walke in pride, the Lord is able to abase*: <sup>p Dan. 4. 34</sup>  
 And that we may not thinke, this is onely proper to the wicked; marke what *Dauid*, (a man after Gods owne heart) confesseth of himselfe, *In my prosperitie, I sayd, I shall neuer bee remooued; then didst thou hide thy face from mee, & I was troubled, then cried I unto the lord, and prayed unto him right humbly* 1. This <sup>q Pl. 30. 6, 7, 8.</sup> is then one speciall benefite of Gods rod, to humble them before the Lord.

Secondly, by Gods rod, men are brought to a more diligent examination of their waies, and repentance for former sinnes, which thing God declareth himselfe, saying: *I will goe, and returne to my place, till they acknowledge their fault, and seeke me in their affliction, they will seeke me diligent-* <sup>ly. 1 Hof. 5. 15</sup>

ly<sup>r</sup>. Which how true it is, their owne practise in the first verse of the next Chapter, sheweth, where they exhort and encourage one another, saying: *Come let vs returne to the Lord, for he hath smitten, and he will heale vs; hee hath wounded, and hee*

(Hos. 6.1. *will bind vs vp<sup>t</sup>.*

3. Thirdly, afflictions are most wholesome documents, and instructions vnto future amendment, so saith the Prophet *Esay*, *When Gods iudgements are in the earth, the*

¶ *Esay 26.9* *Inhabitants therof shall learn righteousness<sup>t</sup>.*

And this doth *Dauid* acknowledge to haue found by his experience, *Before I*

¶ *Ps. 119.* *was corrected, I went wrong, but now haue I*

4. *learned to keepe thy law<sup>u</sup>.*

Fourthly, by Gods rod and afflictions, our zeale, and other his graces are kindled in vs, so Christ teacheth the Church of *Laodicea*, saying: *As many as I loue, I rebuke and chasten, bee zealous therefore,*

¶ *Reu. 3.19* *and amend w.* When did *Ionah* so feruently pray vnto God? Surely, (as hee confesseth) when he was in the belly of hel, when

¶ *Ionah. 2.* the depths closed him round about, and

1.5 *the weeds were wrapt about his head<sup>x</sup>*, that is, whē he was in the belly of the Whale, which descended with him downe to the deepes

deepest of the Seas, and rowled in the weedes. In the time of his prosperitie, hee neglected his calling, was disobedient to the voice of the Lord, and being called to goe to *Niniue*, he went post haste another way, downe to *Iapho*, and finding a shippe going to *Tarshish*, he payd the fare of it, and downe hee went into the belly of it, and slept, but he that slept in the belly of the ship, which floated vpon the waters, is awake in the belly of the whale, tumbling amongst the weeds, in the bottome of the sea, he that fledde from Gods presence, is now, as readie to flie to God, by prayer\*. *Manasses*, when he was in prosperitie in *Ierusalem*, with his chaines of gould, and pearle, about his necke, then he forgot God, and gaue himselfe to doe euill, like the abominations of the heathen: But when he was bound in chaines and fetters of yron, and caried into *Babylon*, then hee could humble himselfe, and most earnestly pray vnto God. The people of *Israell* when they were in *Sion*, they liued at ease, and though God sent his Prophets early and late, to call them to repentance, yet they would not heare, but put off the euill day, and approached to the

\**Res mira, vigilat in ceto, qui stertebat in naui: orat, in marc, qui fugiebat in terra.*

y2. Cro. 33  
18.



the seat of iniquity, stretching themselves  
 vpon their Iuoric beds, eating the lambs  
 of the flocke, and calues of the stall, *sing-  
 ing to the sound of the violl, and anointing*  
 z Amos 6. *themselves with the best oyntment*<sup>z</sup>. But  
 4, 5, 6. when they sate by the riuers of Babilon,  
 then they could weepe full bitterly, *to re-  
 a Ps. 137. 3 member Sion*<sup>a</sup>. In this respect S. Peter cal-  
 b 1. Pet. 4. leth afflictions *fierie trials*<sup>b</sup>: For as fire  
 12. doth purge the dross from the mettall,  
 and maketh it much more pure and shi-  
 ning; so by afflictions, the Lord doth con-  
 sume and purge the dross of his Saints,  
 that they may appeare, more pure, bright  
 and shining, zealous of good workes.

5 Lastly, afflictions are most excellent  
 meanes for to weane our affections from  
 the world, and to breed in vs a dislike of  
 the same, together with an earnest long-  
 ing after those heauenly mansions, where  
 we shall be freed from all miseries; so the  
 Lord exercised his people, with much  
 hardnesse, both in Egypt, and the wilder-  
 nesse, that so they might the more ear-  
 nestly long for the promised land: and  
 surely, to that end, doth the Lord send  
 manifold afflictions, in the wildernesse of  
 this world, that we may the more ear-  
 nestly

neſtly long for the ſpirituell *Canaan*, flowing with better things than milk and hony; whereas otherwiſe, if wee had all things at our heartes deſire, it is to bee feared, we ſhould not bethinke our ſelues of any better place. Seeing then Gods rod being ſanctified, is euerie way ſo profitable and fruitfull to his Saints, ſhall we not with *Dauid* comfort our ſelues in it? God forbidde that wee ſhould not moſt thankfully receiue, and vnſainedly reioice, in that whatſoeuer, is any means to bring vs neerer vnto God, and to further our ſaluation in Chriſt, bee it neuer ſo bitter and vnpleaſant, to fleſh and blood for a time, for the end thereof, will bee full of ioy and peace at the laſt.

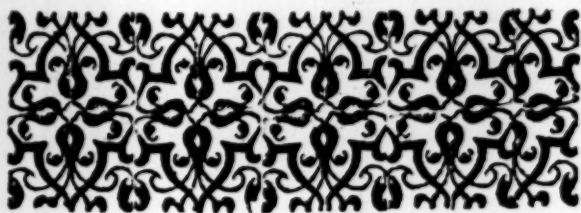
In the ſecond part of the doctrine, we learned, that Gods Saints haue matter of great comfort from Gods ſtaffe: 1. From the fearefull plagues, and puniſhments, which God powreth vpon the heads of his, and their enemies. So ſayth *Dauid*, *The righteous ſhall reioyce, when hee ſeeeth vengeance to come, and ſhall waſh his foot in the blood of the wicked.* Not that the godly ſhall cruelly inſult ouer the calamities of the wicked, but conſidering that  
*The ſecond  
braunch, of  
the doctrine  
confirmed.*  
cPſ. 58. 10  
God

God is glorified, by these his righteous iudgements, they doe with ioye (free from hatred, crueltie, impatiencie, and other such like turbulent affections) approoue of the same\*. So *Moses* and all Israel reioyced, and sung Psalmes vnto God, for the destruction of the Egyptian<sup>d</sup>. *Deborah*, and *Baracke* reioyced, for the ouerthrow of *Sisera*, and *Iabins* hoast<sup>e</sup> : And in the last verie thereof, with a zeale to Gods glorie, pray for the like confusion of all his enemies, saying: *So let all thine enemies perish, oh God.* So also it is said, that the soules of them who haue beene killed for the word of God, and testimonie which they maintayned; cried with a loud voice, saying: *How long Lord, holy, and true, dost thou differre, to auenge our blood, on them that dwell on the earth<sup>f</sup>?* Yea doubtlesse at the day of iudgement, when our afflictions, shall be made thoroughly comfortable, to the will of God, and our soules rauished, with his glorie; it shall greatly adde, to the fulnesse of our ioye, to see GOD glorifie himselfe, by crushing to peeces, with his staffe or yron rod, *Sathan*, and all the wicked, though neuer

\* *Nisi, vt deum ex toto cordediligunt, ita nihil illis maiorem adfert voluptatem, quam ipsius nomen illustrari, etiam cuiuscunque id perniciem fiat, Bucer. in Ps. d Exo. 15. 1 e Iudg. 5. 1 f Reu. 6. 9.*

neuer so neere, or deere vnto vs, in this  
life\*. And thus we see what great com-  
forts, both GODS staffe, and rod  
affoord his Children, &c.  
it followeth.

\*Parentes,  
uxores, &  
liberos, præ  
Deo, si res  
poscat, odio  
habent, f-  
deles; Buc.  
in Ps.



The



T H E  
S E V E N T H S E R M O N  
*upon the 5. and 6. verses, of  
the 23. Psalm, preached at Ashford  
in Kent, the 26. of March 1603. be-  
ing the first Saturday after her Maie-  
sties departure, and the day that  
the King was proclaimed there, in  
the Audience of many right  
Worshipfull Knights,  
and Gentle-  
men.*

*Thou dost prepare a Table before me, in the  
sight of mine Adversaries, &c.*



Vch is the force of so-  
row, (right worship-  
full, and beloued) as  
Phisitians say, that  
being in great mea-  
sure, & sodenly con-  
ceaued



ceiued, it so vehemently pearceth the heart; and causeth it to call in the naturall heat, from the externall parts of the body, and is not able, to dispierce or fend it out again; that it either procureth sode death, or some mortall sicknesse, which seemeth to be verified, by examples in the Scriptures; we read of *Eli*, that hearing how the Philistims, had put the Israelites to flight, and taken the Arke of God; with the extremitie of the sode feare, and sorrow conceaued, *Hee lost his strength, fell backward from his seat, and brake his neck*<sup>2</sup>. *2. 1. Sa. 4.*  
Likewise, it is said of *Naball*, that (so soon as his wife had acquainted him, with *Danids* intent, to be reuenged on him, and all his family, for his churlish answer to his seruants<sup>b</sup>) his heart dyed within him, and he was like a stone<sup>c</sup>. Also *Balthasar*, seeing the palme of an hand to write his doome, vpon the plaister of the wall, ouer against him in the middest of that royall Feast, which he made to a thousand of his Princes: his countenance was changed, & his thoughts so troubled him, that the ioynts of his loynes were loosed, and his knees smote one against another<sup>d</sup>. And surely, the great sorrow

18,

b 1. Sa. 25.  
10

c 1. Sa. 25.  
37.

d Dan. 15.  
6.

P

may

198 *The seventh Sermon,*

may iustly conceiue, from the great losse,  
of our lately deceased, (oh that I am con-  
strained to say deceased) gracious Pün-  
cesse *Elizabeth*, (who was the verie light  
of our eies, and breath of our noses thrils,  
c *Esay* 49. a tender nursing-mother<sup>e</sup>, (as the Prophet  
23. saith) in whose lappe we haue been more  
than 44. yeeres, nursed and fed, both with  
f *1. Pet.* 2.2 *the sincere milke of the word of God<sup>f</sup>*: and  
g *Eph.* 1.19 with the *good things of the lands*) may iust-  
ly (at the least) astonish vs; this I say, to-  
gether with the view, of so great a con-  
course of people, and specially of the best  
& learnedder sort, (whose expectation is  
not easily satisfied, though vpon long, ma-  
ture, and peaccable premeditation, wher-  
as finall or no time is now allotted, and  
my thoughts troubled, and distracted\*;  
haue much disabled me, to the perfour-  
mance of this great and waightie dutie;  
and I could be content, rather to exercise  
mine eare in hearing, than my tongue in  
speaking, being fitter and readier to learn,  
than to teach\*, (and specially vpon so so-  
den, and extraordinarie occasion, when  
euerie man is swift to heare, as *S. Iames*  
saith, and their cares much more attent,  
h *1. Iam.* 1.19 and sharper, than at other times.) But see-  
ing

\* *Carmina  
secesum,  
scribentis,  
& otia  
querunt:  
me mare  
me ventus,  
etc. Ouid.*

\* *Abfit, vt  
non sim pa-  
rior dis-  
tere, quam  
docere.*

ing this is a day of good tidings, aswell  
 as of heauie newes, in that the Lord hath  
 not left vs in the bitterneſſe of mourning,  
 but comforted our hearts by giuing vs a  
 moſt religious, zealous, and prudent  
 King, (oh happie word of comfort, that I  
 may ſo ſay) to ſit vpon her throne, (as this  
 day ſhall be proclaimed in your eares, as  
 elſewhere it hath been with generall ap-  
 plauſe, and conſent of all) ſhall I hold my  
 peace? Let the leproſie of thoſe men,  
 cleaue to my ſkinne, if it be not as ioyfull  
 a thing to me, to ſpeake of the honour of  
 this day, as euer it was to the foure Lea-  
 ders of Iſraell, to publiſh in *Samariah*, the  
 happie tidings of the Aramites flight<sup>i</sup>. i 2. Ki. 7. 9.  
 Oh then, that my tongue were as the pen  
 of a ſwift writer, that I might indite the  
 honour of our King<sup>k</sup>, that it were as ſhrill k Ps. 45. 1.  
 as a trumpet<sup>l</sup>, to ſound forth the praiſe of l Eſay 58 1.  
 God, who hath thus graciously diuerted  
 our deſerued iudgements; bringing ſhame  
 vpon our enemies, (that haue longed for,  
 & by all treacherous meanes ſought this  
 day) and giuen vs glorie and honor, (that  
 feared and praied vnto god, that we might  
 neuer liue to ſee it) Oh if I had the winges m 139.  
 of the morning<sup>m</sup>, I would take *Dauid* n Ps. 142. 2.  
 P 2 courſe<sup>n</sup>, 3, 4, &c.

\* Et ſi non  
cogitatione,  
aut voce, a-  
lia creatu-  
re, preter  
Angelos, &  
homines,  
deum cele-  
brant; ſunt  
tamen om-  
nes, οὐραν-  
tes ἐπαι-  
νῶντες καὶ δι-  
ακονοῦντες  
ἡμῖν,  
in ſuo ordi-  
ne, ſaciti  
laudatores,  
& canori  
præcones.  
Greg.

\* O bona, ſi  
ſua norint,  
Angli.

The ſecond  
Allegorie.

The ſumme  
of this verſe  
and the in-  
terpretation

course, and ſoare vp, or aſcend into hea-  
uen, and call for the Angels, and armies  
thereof, the Sunne, moone, planets and  
ſtarres\*, I would deſcend by the aire, and  
call the fire, hayle, ſnow, vapours, and  
ſtormy winds; diue into the deepe, and  
call for the Dragons; yea end in the earth,  
and call for mountaines and hils; fruitfull  
trees, and Cedars, beaſts, and all cattell,  
creeping thinges, and feathered foules;  
Kings of the earth, and all people, Princes,  
and Iudges, young men, and maidens, old  
men, and children; to lend vs their har-  
monie, with the beſt instruments that they  
haue, and to accord vnto vs, to praiſe the  
name of the Lord, by whom the horne of  
this English people, hath been ſo mighti-  
ly exalted\*, but I ſhall haue more fit oc-  
caſion, largely to proſecute, theſe things  
anon; ſo much for the quickening of our  
dull ſpirits: now let vs reuerently, attend  
to the word of the Lord.

*Thou doeſt prepare a table before me in the  
ſight of mine Aduerſaries.* This portion of  
Scripture, I haue not curiouſly ſelected,  
and choſen, (though verie fit and perti-  
nent, for this preſent purpoſe and occaſi-  
on) but God by his prouidence, hath offe-  
red

red it to our consideration, by the order-  
 ly prosecuting of this text, in this place; *scope, of the  
 holy Ghost  
 therein.*  
 wherein this princely Prophet (hauing in  
 the foure first verses of this Psalm, de-  
 clared, the singuler mercie and prouidence  
 of God towards his people, vnder the  
 parable of a Shepheard, prouiding all ne-  
 cessaries for his sheepe:) doth now in this  
 5. verse, thankfully publish the singu-  
 ler mercie, kindnesse, and bountifulnesse  
 of God, towards his people in generall,  
 and specially towards him in particuler, as  
 by experience hee had found; vnder a se-  
 cond metaphor, taken from a most kind,  
 and liberall host, most franckely enter-  
 taining his inuited guests, with all com-  
 fortable dainties, and delicates, both for  
 necessitie and delight, the scope and drift  
 of the holy Ghost wherein, is all one with  
 that in the former, and therefore I may  
 the lesse stand vpon it, hauing so largely,  
 and fully opened the former (as you haue  
 heard) yet some things doe naturally of-  
 fer themselues, from this place, to be con-  
 sidered of, which we haue not met with-  
 all in the former Allegorie, and whereof  
 speciall vse and application are to bee  
 made, according to the present occasion,



For the better conceiuing wherof, we are to note, that this metaphor, hath a double sense; the first is literail, wherein *Dauid* in way of thankfulnessse publisheth to all the world, the great mercie and goodnesse of God, in aduancing him to the crowne and Kingdome, with wonderfull peace and prosperitie, in despite of all his enemies, who sought his ruine according to that in another Psalm, *The stone which the builders refused, is become the cheefe stone in the corner, this was the*

o *Ps. 118. Lords doing*. And by consequent also

22. here is shadowed out, the wonderfull mercie of God towards his people, euen in the things of this life, giuing them all

p *1. Tim. good things, abouundantly to enioy*, that

6. *17. their cups doe runne ouer.*

The second is mysticall, as signifying Gods wonderfull care, and prouidence to minister all good things, which may bee for the comfort, refreshing, and saluation of the soules of his people in Christ.

\* *Perpetua* And the parts of this metaphor, or Allegoric, (being a metaphor continued\*) are principally these three, first this metaphor is briefly and summarily layd downe in these words, *(Thou dost prepare a Table before*

before me :) Secondly, it is amplified by a speciall circumstance, in regard of his Aduersaries, as it were gnashing with their teeth, at that his prosperitie, in these words, (*in the sight of mine enemies.*) Thirdly and lastly, he doth illustrate the Metaphor, declaring the sumptuousnesse and plentie of this table, both for necessitie and delight, and that by two particulars; first (*Thou dost annoint mine head with oyle*)

Secondly, (*my cup runneth ouer.*) Of these parts in order, and first according to the litterall sence, as *Dauid* vnderstandeth it, in regard of corporall or outward things.

The sence and meaning of this first part, of this verse, according to the letter.

*Thou dost prepare a Table before me*, by table metanimically are meant, all such good things as for our nourishment and comfort, are set vpon the table, and by table also metaphorically, a prosperous, & flourishing estate is represented; so *Dauid* in those greuous imprecations, where-withall, (according to the motion of the holy ghost, with an holy zeale, and most pure affections,) he cursed the enemies of God, thus hee sayth : *Let their table bee made a snare, and their prosperitie their ruine*. Secondly, for this his prosperous and flourishing estate, signified by (*Table*)

q Pf. 69. 22

he giueth thanks vnto God, acknowledging that the Lord (*prepared it,*) and that it was not his own bowe, nor sword, neither the counsaile, power, and ayd of his Nobles, & Peeres, for these reiected him, but (as elsewhere he confesseth) it was the Lords owne doing, and most maruailous in the eies of men. Thirdly, and lastly, he vseth a word of continuall act, he saith not thou hast prepared, or wilt prepare, but (*doest*) prepare, thereby signifying, that hee that had aduanced him, would also preserue him; So then the Summe of it, is thus much in effect. *q. d.* O Lord, I

*The summe of this first part, of the vers.* acknowledge, that it was not my wisdom, strength, or courage, that promoted me, but by the power of thy right hand, and strength of thy most holy arme, haue I at last obtained the peaceable fruition of my crown and kingdom, in despight of all mine enemies. Now let vs consider the doctrines.

*Doctrine.* Our Lesson, most naturally arising from this place is, that there are none aduanced to place of rule and gouernment, but by the Lord. *Promotion* (saith David) commeth neither from the East, nor yet from the West, but God is the Iudge, it is hee that *Ps. 75, 6.* maketh high and low. And in another place,

place, It is the Lord that raiseth the needie  
out of the dust, that he may set him, with the  
Princes of his people<sup>c</sup>. God himselfe saith, <sup>Ps. 113. 7.</sup>  
By me Kings raigne, and Princes decree <sup>8.</sup>  
iustice<sup>c</sup>. And S. Paule affirmeth no lesse, <sup>Pro. 8. 15.</sup>  
There is no power but of God, and the powers  
that be, are ordained of God<sup>u</sup>, yea though <sup>u Ro. 13. 1.</sup>  
they bee wicked, cruell, and idolatrous  
Tyrants, and seeme by fraud, ambition, &  
crueltie to aduance themselves, as Iero-  
boam, concerning whom, God reprooued  
the people, saying: *You haue set up a King,*  
*but not by me; 1. not according to my reuea-*  
*led will w:* yet notwithstanding the Lord <sup>w Ho. 8. 4.</sup>  
hath prepared them, euen for a rodde or  
scourge, whereby to punish the sinnes and  
vnthankfulnesse of his people, as the  
Lord hath said, *I gaue thee a King in mine*  
*anger<sup>x</sup>.* Yea, and concerning Ieroboam, we <sup>x O. 13.</sup>  
know that God reuealed it vnto *Ahiiah,*  
before the death of *Salomon,* *That hee*  
*would rent ten tribes from his sonne, and giue*  
*them him, for confirmation whereof, he tooke* <sup>y 1. Kin. 11.</sup>  
*the new garment, that Ieroboam woare, and* <sup>29. 30.</sup>  
*rent it in twelue peeces, giuing him tenne of* <sup>z Esay 10. 5</sup>  
*them<sup>y</sup>.* So proud heathenish *Asbur,* is cal-  
*led the rod of Gods wrath<sup>z</sup>,* *Cyrus,* his shep-  
*heard<sup>a</sup>,* and *Nabuchodonezer,* his seruant<sup>b</sup>. <sup>b 1. Cr. 25. 9.</sup>

Yet

Yet must this by the way be remembred, that though wicked ones haue their power from God, yet not their sinfull malice, whereby they abuse their power, to doe hurt, and therfore *Julian* shall answere for his Apostasie, deriding, and persecuting of the Saints\*. *Pharaoh*, for his tyrannicall oppressing of the Israelites<sup>c</sup>, *Ahab*, for his cruell persecuting of the Prophets<sup>d</sup>, *Herode* and *Pilat*, for their iniust condemning of Christ<sup>e</sup>, *Nero*, for his bloudie executing of the Apostles\*: and all other, who to the dishonor of God, abuse their power, to iustifie the wicked, and condemne the innocent, both which are an abomination to the Lord.

\* *Socrat.*  
*Scholast.*

*lib. 3. cap. 1.*

*c Exo. 1. 16*

*5. 7, 8.*

*d 1. Ki. 18.*

*c Lu. 23. 12*

\* *Euseb.*

*Pamph.*

*lib. 2. ca. 25*

*1. vse, that  
the Kings,  
Princes, &  
all rulers  
are to make  
of this doctrine.*

*EPsa. 24. 1.*

The first vse of this doctrine, concerneth Kings and Princes themselves, that considering they come not by their places, and authoritie, by chance or fortune, but by the prouidence, and appointment of God, whose the earth is, and all that therein is, the compasse of the world, and they that dwell therein<sup>f</sup>, that therefore they doe carefully and conscionably apply themselves, to doe his will, that hath promoted them, and whose Vicegerents they are, knowing, that assuredly the Lord that placed



placed them, will one day, require a stricke  
 account of them: which thing Salomon g Ps. 82. 2.  
 well knew: and therefore when the Lord  
 appeared to him, and bad him aske what  
 he should giue him, hee desired aboue all  
 things, *that God would giue him an under-  
 standing heart, to iudge that great people*<sup>n</sup>. h 1. Kin. 9.  
 So it is said, *that the Lord chose Dauid his  
 Seruant, and tooke him from the Sheepfolds,  
 euen from behind the Ewes great with young  
 brought he him, to feed his people in Iacob, &  
 his inheritance in Israel*<sup>i</sup>. Yea, the Prophet i Ps. 78. 70.  
*Esay* more effectually expresseth the dutie  
 of a Prince, in the person of our Sauour k Esay 11. 5  
 Christ, saying: *Righteousnesse shall bee the  
 girdle of his loynes, and faithfulness the buc-  
 kle of his raynes*<sup>k</sup>. 1. His care must bee to  
 defend the fatherlesse and widdow, relieue  
 the oppressed, and haue no respect of per-  
 sons in iudgement, and euerie way that he  
 can to prouide for the peace and securitie  
 of his people, that they may haue ease in  
 this way-faring Citie; but his chiefest and  
 greatest care must bee for Religion, to  
 maintaine the Gospell, that so his peo-  
 ple may be trayned vp, in the knowledge  
 and feare of the Lord\*. In regard where-  
 of, the Lord hath called them *nursing Pa-  
 thers*, Esa.

\* Ita, Deo  
 prestabunt  
 obsequium  
 longe gra-  
 tissimum,  
 & regna  
 munient,  
 praesidio  
 omnium  
 validissimo,  
 illius fauo-  
 re, qui dix-  
 it, honoran-  
 tes me ho-  
 norabo.

Gualt. in  
 Esai.

¶ *Eſay 49.* *thers, and nurſing mothers*<sup>1</sup>. The confi-  
<sup>23.</sup> deration whereof, made thoſe noble Kings,  
*Dauid, Salomon, Aſa, Ichoſaphat, Eze-*  
*kias, Iofias,* to make moſt godly, and zea-  
 lous reformations in religion, *and the wor-*  
<sup>¶ 1. Ki. 15.</sup> *ſhip of God<sup>m</sup>* : without which, it had now  
<sup>12, 13.</sup> nothing profited their ſubiects, to haue  
<sup>1. Kin. 22.</sup> ſate peaceably *under their vines and figge-*  
<sup>41.</sup> *trees*<sup>n</sup>, to haue had ſiluer as chippes,  
<sup>2. Kin. 8. 4.</sup> and gould as the ſtones of the ſtreet, for  
<sup>¶ 1. Kin. 4.</sup> what wil it profit a man, *to winne the whole*  
<sup>25.</sup> *world, and looſe his owne ſoule*<sup>o</sup>. And there-  
 fore wee haue great cauſe to praie vnto  
 God, to bleſſe and ſtabliſh our Religious  
 King, and to giue him a wiſe heart, to cō-  
 ſider who it is that hath prepared this Ta-  
 ble for him ; that with *Dauid* hee may  
 make conſcience of his dutie, of whome  
 the holy ghoſt hath witneſſed, *That he fed*  
*them according to the ſimplicities of his heart,*  
*and guided them by the diſcretion of his*  
<sup>¶ Pſ. 78. 72</sup> *hands*<sup>p</sup>.

<sup>2.</sup> *A ſecond* A ſecond uſe of this doctrine, concer-  
<sup>generall</sup> neth all ſubiects, which the Apoſtle lay-  
<sup>uſe of the</sup> eth downe, in theſe wordes : *Let euerie*  
<sup>former do-</sup> *ſoule be ſubiect to the higher powers*<sup>q</sup>, both  
<sup>ctrine, con-</sup> in all conſcionable obedience to their iuſt  
<sup>cerning all</sup> and lawfull commaundements, as alſo by  
<sup>ſubiects.</sup> ſuffering  
<sup>q Ro. 13. 1,</sup>

suffering of their iniust punishmēts, without resistance, knowing that if hee bee a good, and Religious ruler, the Lord hath giuen him for a blessing; but if a wicked one, the Lord hath giuen him as a curse, for the tryall of his people, and therefore the high way, is seriously to repent, that so God, who hath giuen such an one in his anger, may also take him away in his wrath<sup>r</sup>. So *Ieremie* commaunded the poore captiues, to pray for the peace of *Babylon*<sup>r</sup>: *Christ* commaunded, to giue to *Cesar*, the things that are *Cesars*<sup>r</sup>, and *S. Peter*, that we submit our selues to all manner of ordinance, for the *Lords* sake<sup>u</sup>: Yea, and *S. Paule* in the forecited place, vrgeth this duetie by many and waightie reasons, as that *whosoener resisteth, resisteth the ordinance of God, and they that resist, shall receiue to themselves condemnation* vv.

1 Olay 13.  
11.  
Jerem. 29  
6, 7.  
Mat. 22.  
21.  
ui. Pe. 2. 13

w Ro. 13. 2

*In the sight of mine Aduersaries*: The Prophet hauing summarily layd downe his prosperous estate, in the former words. Now in these, (which are the second part of this verse) he doth amplifie the same by a speciall circumstance, that God had thus aduanced, and done these great thinges for him in the verie sight of his

2. part of  
this verse.  
Sence, of  
the words.

his enemies, or (as the Hebrew phrase will beare it, and doubtlesse the intent of the holy Ghost is) in despite of mine enemies; So then the Summe of it, is thus much in effect. *q. d.* O Lord, although I haue had many most mightie and subtil enemies, who enuyed me, and sought my ruine; yet thou oh Lord, hast taken my part, and in despite of them all promoted me. So that in effect, it is the verie same thing, which David elsewhere, vnder a most elegant metaphor expresseth, saying: *The stone which the builders refused, is become the head stone in the corner*<sup>x</sup>. This stone was David, whom the cheefe builders, that is, Saule with his Councillors, Peeres, and Nobles did contemne, reiect and persecute, as vnworthy to haue the basest place in the common wealth, and yet by the maruailous prouidence, and disposition of God, was aduaunced to become the head of the corner, euen the King and cheefe of the people\*, which is also agreeable to his own speecch vnto Saule, saying: *If the Lord haue stirred thee vp against me, let him smell the sanour of a sacrifice; but if the children of men haue done it, cursed bee they before the Lord, for they haue cast mee*

out

Summe of  
the words.

2 Pl 118. 22

\* Lapis hi  
David est,  
adificantes,  
Saul, &  
proceres,  
uestmer in  
Ps.

Non d'iti  
sunt adifi-  
catores, ar-  
te, sed edi-  
ficantes, ac-  
tu, non ar-  
tifice, offi-  
cio, sed ex-  
ercitio; ubi  
ergo sunt,  
qui dicunt,  
praelatos  
posse non  
residere?  
Paulus de  
Palatio, in  
Mat. ca. 21  
sol. 683.

out this this day, from abiding in the inheritance of the Lord, saying : goe serue other Gods y 1. Sa. 26. 19.

Our Doctrine from this place is, that *Doctine.* what thing soeuer the Lord will haue, either for the good or euill, of any people or person, it shall come to passe, and all the world shall not be able to withhold a blessing, or preuent a curse. So the Lord *Confirma-* himselte hath sayd : *my counsaile shall stand tion.* and I will doe whatsoeuer I will<sup>z</sup>. Yea, it <sup>z</sup> Esay 46. 10. shall stand more durable, than the firmament of heauen, as the King of Babilon hath testified, saying : according to his will, he worketh in the armie of heauen, and in the Inhabitants of the earth, and none can stay his hand, nor say vnto him, what doest thou<sup>a</sup>? <sup>a</sup> Dan. 4. 32. David also witnesseth no lesse, saying, Our God is in heauen; and doth whatsoeuer hee wil, in heauen, in earth, in the sea, and in all deepes<sup>b</sup>. And Salomon also hath said, <sup>b</sup> Ps. 135. 6 There is no wisdom, counsaile, or strength against the Lord<sup>c</sup>? If the Lord will bring a <sup>c</sup> Pro. 21. 30 blessing, who then can with-hold it? who would haue thought, that David being so morrally hated, and cruelly persecuted, that he was glad to flie from hold to hold, yea, to verie heathen Kings for succour<sup>d</sup>, <sup>d</sup> 1. Sa. 27. 1 that



that euer hee should haue enjoyed the Crown, yet you see, *David* findeth a time whē to giue God thanks, for preparing his table, in despight of all his enemies. And if the Lord bee angrie, and will bring a plague or punishment, vpon any people or person for their sinnes; who can preuent it? If his anger be once kindled, and his wrath thoroughly fired, all the Riuers of the south cannot quench it, it encrease<sup>th</sup> by going\*, and gathereth strength, most fearefull is it for sinners, to consider that which God himselfe, by solemne protestation hath deliuered, saying: *I lift up mine hand to heauen, and say, if I whet my glittering sword, and mine hand take hold of iudgement, I will execute vengeance vpon mine enemies, and will reward them that hate me, I will make mine arrowes drunke with blood, and my sword shall eat flesh<sup>e</sup>.*

*\*Incandes-  
cit, eundo.*

*c Deut. 32.* There is a time, when his sword is dull, and (as it were) rusteth in the scabberd of his long patience, and his hands are so filled with mercie, that iudgement is layd aside, and hath no roome to be spanned in them; but if hee once whet his glittering sword, and his hand take hold of iudgement, hee will strike home, and recompence

compence the slacknes of his iudgement, *Tarditatem*  
with the heauinesse thereof\*. The vse of *supplicii:*  
this doctrine is double. *grauitate*  
*compensat:*

First, that wee doe submit our selues,  
to Gods reuealed will, not strugling a- *The first*  
gainst it; be it for our weale or woe; for *vse.*  
what sayth the Apostle, doe wee prouoke the  
Lord to anger? are we stronger than he<sup>f</sup>? No *fi. Cor. 10*  
surely, we are but as clay in the hands of *22*  
the Potters, it is but the labour of *Sisy-* *g Jer. 18. 6.*  
*phus, if we build, he will pull downe<sup>h</sup>*; as the *h Malach.*  
Prophet saith, *A league with all the ele-* *1. 4.*  
*ments of the world, with the beasts of the*  
*field, stones in the streets, yea with death and*  
*hell themselves, cannot secure vs<sup>i</sup>.* And *i Esay 28. 18*  
therefore whatsoeuer befall vs in our bo-  
dies, children, goods; away with impa-  
tencie which is one of Sathans brood\*; *\* Impatien-*  
and let vs hang fast on that golden chain, *tia, natales,*  
and veresie the trueth of the Apostles *in ipso dia-*  
words, where he sayth: *Tribulation, bring-* *bolo, depre-*  
*eth forth patience; patience, experience; ex-* *hendo.*  
*perience, hope; and hope, will neuer suffer*  
*vs to be asbamed or dismayed<sup>k</sup>.* *Tertul*

*k Ro. 5. 3,*  
*4. 5.*

A second, (and that more proper, and  
naturall) vse, is, that seeing the Lord doth  
what he will, and none can with-hold, yea  
and though meanes be neuer so small, yet

Q

it

**I. Sa. 14.** it is easie with him, *to ſaue by many or few*;  
 6. that then, we depend not altogether vpon  
 ſecundarie meanes, but in all thinges caſt  
 our ſelues vpon his prouidence, knowing  
 that if the Lord bee with vs, and delight  
 to doe vs good (which he will, ſo long as  
 we walke in the waies of his commaun-  
 dements) we need not to be afraid of any  
 enemies.

*Applicati-  
 on.*

*The mira-  
 culous pro-  
 uidence of  
 God, in pro-  
 tecting and  
 preſeruing  
 Queen Eli-  
 zabeth, be-  
 fore her  
 raigne, in  
 her raigne,  
 and at her  
 death.*

Now, if we make application of theſe  
 things to our ſelues, we ſhal find, that they  
 doe verie neerely concerne vs, both in re-  
 gard of our late Queene, and of our owne  
 perſons, in regard of our preſent King.  
 For the firſt, how woonderfull was the  
 mercie and prouidence of God towards  
 the perſon of our late ſacred Queene, both  
 before her raigne, in the time of her raign,  
 & at her death, who ſo ignorant or blind  
 that ſeeth not, or knoweth not? In the  
 dayes of Queene *Marie*, (when as Gods  
 Saints were as the ſtubble before the fire,  
 and the Land almoſt conſumed with the  
 flames of hot perſecution,) how was her  
 ſoule hunted by *Gardiner* and others, like  
 a Partridge vpon the mountaines, as *Da-  
 uid* ſaid *ſa. 26.* What extreame miſerie, ſick-  
 neſſe, feare and perill was ſhe often in? in-

to what great care, trouble of mind, and feare of death was she brought, being tossed from house to house, from prison to prison, and from post to pillar: in what danger of wolues or butchers was shee, when her righteous soule cried\*, *shee was* \* *Tanquam led as a sheepe to the slaughter<sup>n</sup>*: and that *owis.* shee had no friend but God, fearing that *n Psal. 44.* the Scaffold of the Ladie *Iane*, stood for another tragedie, wherein her selfe should haue played the wofullest part\*. But oh \* *Acts, and see the goodnes of God, who neuer slum-* *Monumēts,* *the second* *vol. pag.* *1895.* *breth nor sleepeth whē his are in distresse,* who as still hee raised one friend or another, euen in her persecution & miserie, to be some meanes of comfort vnto her: so in due time, all her greatest enemies by opportune deaths, dropped away, wherby, by little and litle her icopardie decreased, feare diminished, hope of comfort, began to appeare as out of a darke cloude; till in the end by the death of her sister, the Lord preuented her with liberall blessings, and set a *Crowne of pure gould upon her head<sup>o</sup>*, exalting her from thrall, to li- *o Ps. 21.3.* bertie; from danger, to peace and securitie; from dread, to dignitie; from miserie, to maiestie; briefly, of a Prisoner,

made a Princeſſe; of a mourner, a Ruler; to the glorie of God and endles comfort of his Saints. Yea, and ſince, how many great and fearefull dangers hath ſhe eſcaped? The Pope, and his curſed inſtruments, neuer ceaſing by all diueliſh means to worke our woe, and quench our light; and yet how miraculoſly hath the Lord from time to time deliuered, and preſerued her through-out her long, and happie raigne: and now alſo (a matter of ſingular comfort to all that loued her) taken her ſoule to himſelf, to liue in perfect reſt, and neuer ſuffered the Sonne of violence to doe her hurt, or ſhorten her dayes; that neuer might any King or Queene, more truly apply the words of my Text, than ſhe, and ſay; *O Lord, thou haſt prepared my Table, and in deſpight of all mine enemies, maintained it to the end.* Secondly, for our

*How wonderfull both  
Papists, and  
Atheists,  
were deceived, and  
their miſ-  
cheenous  
purpoſes  
frustrate,*

ſelues, this is the day, which we juſtly feared, to be the day of our bane and ruine, the periode and end of our proſperitie, for on the one ſide, the Papists, (whoſe number God decreaſe, either by conuerſion or confuſion, as hee ſeeth beſt) they haue long wiſhed and ſought for it, hoping that then Chriſt ſhould die with her,  
and



and the Gospell bee buried in her Sepulchre. On the other-side, a great number of inordinate walkers, verie idle Rogues, who liue by stealing, robbing, and vnlawfull shifts, (who foolishly supposing, that betwixt changing of Kinges, there is no Law in force, but all things common, and men may doe what they list) haue long expected this day, when as like Vultures, they might deuoure the fruites of honest mens labors, and commit what mischiefe and villanie they would, without any controlement. But behold, and wonder at the prouidence of God, who hath prepared for vs, so religious, godly, and wise a King (this day to be proclaimed vnto vs, as elswhere he hath beene) whose verie name proclaimed, hath so daunted, both the enemies of our Religion and peace, that they stand amazed, in the beholding of our peace and happinesse, and rather bethinke whither to flie and hide their heads, than to commit any outrage. So that neuer was there any people, might more truely apply this Text of Scripture, to themselues, and say with *Dauid*, than we: *The Lord hath prepared a Table before vs, in despiight of all our enemies*; O Lord

by the saden  
and ioyfull  
Proclama-  
tion of our  
King.

for thy mercie, and Sions ſake, finiſh the good worke that thou haſt begunne, that our Table may be maintained ſtill.

3. part of  
the verſ.

*Thou doeſt annoint my head with oyle, and my cup runneth ouer.* In theſe wordes, the Prophet doth illuſtrate, this generall metaphor, by two ſpeciall things, both of them tending to one and the ſame purpoſe, viz: To ſhew the great plenty of

o Mat. 4. 3.  
\* Non dix-  
it, ut lapis  
hic, panis  
fiat, ſed la-  
pides, vo-  
lens Chri-  
ſtum ad ſu-  
perflua in-  
ſtigare, eſu-  
rienti enim  
vnu panis  
ſufficit, &c.  
Theophi-  
laſt. in  
Mat. 4.

precious and comfortable good things, which God had provided, as well for his delight as neceſſitie, for though the Lord condemne all prodigalitie and ſuperfluity, whereunto Sathan ſpecially tempteth vs, as one verie well obſerueth from the manner of Sathan his tempting of Chriſt, who would not haue a ſtone, but (*ſtores*) *turned into bread*°. Yet doth not God diſallow a plentifull, and delightfull uſe of his good creatures. For the firſt, oyle is reckoned vp, by the Pſalmiſt, as one of thoſe comfortable bleſſings which God hath giuen vnto man in this life, ſaying:

p Pſa. 104.

15.

\* Creauit  
oleum, ad  
nitorem &  
glacritate,

*the Lord giueth bread to ſtrengthen the hart,*  
*and wine to make it glad, and oyle to make a*  
*cheerefull countenance*: and wherof there  
was great uſe in thoſe hot Countreys\*,  
and ſpecially in their great, honourable,  
and

and solemne Feasts, insomuch that they were thought, not louingly and freely to entertaine their guests, vnlesse they did annoint them with precious and fragrant oyntments, as may be gathered from our Sauours speech vnto *Symon* the Pharisee, concerning the sinfull womans fact, *Symon, mine head with oyle, thou didst not annoint, but shee hath annointed my feete with oyntment* 9. Yea, and to auoide all appearance of hypocrisie, rather than we should looke sower, as the Pharisies, to the end that we may seeme vnto men to fast; hee biddeth vs annoint our selues with oyle, *which may giue vs a cheereful countenance* 1. *Mat. 6. 17*

So *Ioab* he gaue counsel to the subtrill woman of *Tekoah*, (whom he sent to the King in the behalfe of *Absolom*) to put on mourning apparel, and not to annoint her selfe, that shee might seeme to the King, that shee had mourned a long time for the dead 1. So that *2. Sa. 14. 2*

oyle, and sweet oyntments were vsed in times of great feastings and ioy: and therefore *Dauid*, to shew how royally the Lord had prepared for him, and entertayned him; alludeth to the custome of those daies, and saith vnto God: *Thou dost annoint mine head with oyle*. Hereunto also

tendeth the other circumstance: in these words (*My cup doth overflow, or runne ouer*) a thing also ordinarie, in great feasts or banquets, to haue plentie of wine: so at the mariage feast in *Canah* of *Galilie*, our Sauour, when the wine fayled (by example, to approoue the liberall vse of Gods blessings) *turned sixe pots of water* (containing two or three firkins a peece) *into wine* <sup>1\*</sup>. And at that great Feast of *Ahasuerosh*, which he made for all his Princes and seruants, there was such great plentie of wine, according to the power <sup>144.</sup> of the King, that thereupon it was called <sup>u</sup> *a banquet of wine* <sup>u</sup>: though with this edict, that none should be compelled, but euery <sup>w</sup> man *drinke according to his own pleasure* <sup>w</sup>. A heathenish edict, to condemne innumerable professed Christians, yea, & such as are in authoritie, who should reforme <sup>1</sup> *it in others*, but specially *with David* <sup>x</sup>, and *Ioshua* haue regard to their owne families <sup>y</sup>, and yet they are no better than <sup>15.</sup> Schooles of *Bacchus* and drunkenness, their seruants straining theselues, & compelling others, so long to drinke of cups, filled to the brimme and running ouer, with wine, and strong drinke, till all bee filled

<sup>1</sup> Ioh. 2. 6, 7  
<sup>\*</sup> unde intelligimus,  
 quam largum fuerit, domini beneficium.  
 Iansen. Concord. fol.

filled with wantonnesse, vomitie, blasphemie, fightings, and other such like brutish effects of intemperancie. Well, you see *Dauids* purpose and meaning, in effect as much, q. d. O Lord, thou hast not onely aduanced me to the Crowne and dignitie royall, but hast so plentifully enriched me, with all good things, that no man can testifie his kindnesse, towards his guests, (by annoynting them with precious ointments, or filling their cups, till they runne ouer) as thou <sup>The summe of this third part, of this verse.</sup> hast shewed thy selfe euerie way liberall towards me.

Wherein *David* is a notable example *Doctrine.*  
vnto vs all, but specially to rich men, and teacheth vs that wee must consider what we haue receiued of the Lord, that so we may be thankfull. There be many, who euen swimme in worldly wealth, but few that with *David* acknowledge from whence they haue receiued those good things; yea, there are none of vs all in perticuler, (though the Lord deale not equally with all) but if with a single eie voyd of partiall affection, wee doe consider what we haue receiued, and what we haue deserued, and rather looke backe, to see how many liue in want, & come short  
of



*The great  
prosperitie  
of England  
vnder the  
happie go-  
uernment  
of Queene  
Elizabeth.*

of vs, than to them that are before vs,  
but in some measure, and in comparifon,  
we ſhall bee conſtrained to confeſſe to the  
glorie of God, that our cups are filled fo  
full, that they doe runne ouer. But ſpeci-  
ally, if wee doe in generall apply theſe  
things vnto our ſelues, and conſider the  
manifold bleſſings which we haue enioy-  
ed, vnder the late happie and peaceable  
gouernement of our Ladie and Queene  
*Elizabeth*, the Temples being not ſhut vp,  
nor Prophets ſlain, & Altars ouerthrown,  
21. Kin. 19. *as in the dayes of Eliah<sup>z</sup>*, nor the hye waies  
10 vnoccupied, *as in the daies of Iaell<sup>z</sup>*, nor  
2 Iudg 5.6. any leading into captiuitie, or *complayning*  
b Pf. 144. *in our ſtreetes<sup>b</sup>*, but rather, mercie and  
14. truth hauing mette, Righteouſneſſe and  
c Pf. 85, 10. *peace hauing kiſſed each other<sup>c</sup>*; our Land  
hath ſo abundantly flowne with milke  
and honie, that wee (if euer any people)  
may truly acknowledge to the glorie of  
God, that our cups doe ouerflow.

And as for the eſtate of our gracious  
King, (for I cannot reſtraine mine eies  
from looking, and my tongue from ſpea-  
king of this glorious Sunne which is riſen  
vnto vs, my text miniſtring ſo fit occaſi-  
on) this I dare ſay, that his Maieſtic (which

no doubt will bee matter of greatest ioy) shal find as many truely religious, louing, and loyall hearts, in England, as any King or Prince whatsoeuer, and be as ioyfully, and thankfully receiued, as euer was any King in *Europe*, both in regard of his right title, and for his zealous defence of the Gospell, the life of our soules; besides, his coffers cannot be emptie, and his subjects are no beggars, there being nowe more plate, than pewter heretofore. The Lord for his mercies sake sanctifie his prosperitie, and knit his heart so vnto God, in the zeale of his glorie, and loue of his truth, that our hearts may be more and more knit vnto him, in all loue and loyaltie, that it may neuer bee layd to his charge, what God complayneth of his people, *Sed saginatus recalcitranit*: he that should haue been vpright, when he waxed fatte, *spurned with his heele*<sup>d</sup>. And so d De. 32. 15 much for the fence and doctrines, from this second metaphor, according to the letter; now, because in this, aswel as in the former Allegorie, very glorious, & spirituall mysteries are shadowed out vnto vs; it will be necessarie, to speake thereof a few words.

*The great prosperitie of our king, to be praied for, that God would continue, and sanctifie it.*

(Thou

*The excellent sweet mysteries, which are shadowed out vnder these earthly things.*

*(Thou dost prepare a Table before me, in the sight of mine Adversaries, thou dost appoint my head with oyle, and my cup runneth*

*ouer.)* It is not vnknowne vnto any, but meanely exercised in the Scriptures, that the holy Ghost (condescending to our shallow capacities) doth shadow out both the incomprehensible ioyes of Gods kingdom; and also the vnspeakable sweetness,

which a Christian soule tasteth, from her spirituall vnion and coniunction with Christ, and the graces that flowe to her from him; by a daintie and costly supper, or banquet: of the former, is that of Christ to his Apostles, at his last supper, *I appoint vnto you a Kingdome, as my Father hath appointed vnto me, that you may*

*e Lu. 22. 30 eat and drinke at my table, in my kingdome;* Not that we shall need either food, apparel, *light of the Sunne, or moone*<sup>f</sup>. But be-

*g Reu. 21. 23.* cause we are so grosse, that we cannot ceieue the blessednesse of that life: but by the plentifull enioying of such good things, as are here specially desired; wher-vnto also may be referred, the parable of the marriage-feast, *A king preparing a most royall dinner, killing his Oxen and fatlings,*

*g Math. 22 against the marriage of his Sonne*<sup>g</sup>.

Of the second sort, is that to be vnder-  
 stood in the Reuelation, where Christ, al-  
 lureth the sinfull soule to repent, and o-  
 pen vnto him, with this promise; *Behold  
 I stand at the dore and knocke; if any man  
 heare my voice, and open vnto mee, I will  
 come in, and suppe with him, and hee with  
 me<sup>h</sup>*. At which Feast *David* being enter- <sup>h Reu. 3. 20</sup>  
 tained as a guest, acknowledgeth his head  
 to be annointed with oyle, and his cup to  
 runne ouer; and surely, no maruaile, for  
 where Christ is, what good thing can  
 there be wanting? *if hee dwell in the heart  
 by faith<sup>i</sup>*, and if the graces, and power of <sup>i Eph. 3. 17</sup>  
 Christ be receiued in, all euill and miserie  
 is driuen out, and all goodnesse and feli-  
 citie doe succeed, darkenesse is driuen out,  
 Sathan expelled; sinne destroyed; and  
 the horroure of hell, and dreadfull iudge-  
 ment vanisheth away: *There is light, there  
 is God, there is righteousness, and peace, and  
 ioy in the holy Ghost<sup>k</sup>*. Yea, wee shall bee <sup>k Rom. 14.</sup>  
 filled with all sweet ioyes, and of this sup-  
 per, shall bee none end. If any man yet  
 further desire to know, where this royall  
 Feast is kept: 2. By whom: 3. Who are  
 the guests: and lastly, what is their cheere:  
 let him read and consider, what the Pro-  
 phet

phet *Esay* sayth. *And in this mountaine,*  
*shall the Lord of hostes, make vnto all people*  
*a Feast of fat things, euen a feast of fined*  
*wines, and of fat things full of murrorn,*

*I Esa. 25. 6.* *wines fined, and purified<sup>1</sup>.* The place then,  
 is Gods holy mountaine, euen the Church

\* *Montis*  
*nomine, Ec-*  
*clesia, per*  
*totum or-*  
*bem terra-*  
*rum, sparsa*  
*intelligitur*  
*Moll. in Ps.*  
*fol. 212.*

*m I. Cor. 2*

*9.*  
*n Ps. 16. 11.*

*o Ps. 24. 1.*

*p Ps 50. 10.*

*11*

*q Hest. 1. 1.*

*r Ps. 22. 26.*

of God here on earth\*, where this feast is  
 begun, & the faithfull do tast the sweetnes  
 of such good things, as eie hath not seene,  
 nor eare heard<sup>m</sup>: but it shall be perfected  
 on the mountain of Gods holynes, where  
 the faithful, shal haue their soules satisfied  
 with the fulnesse of ioyes, which are in the  
 presence of God for euermore<sup>n</sup>.

Secondly,  
 he that maketh this Feast, and prepareth  
 this Table, is the Lord of hostes, whose  
 is the earth, with all that is therein<sup>o</sup>, whose  
 are the foules of the aire, and fishes of the

sea, & cattell vpon a thousand hils<sup>p</sup>. Third-  
 ly, the guests are not only such as are inui-  
 ted forth of an hundred, seauen and twen-  
 tie Prouinces, as the guests of that migh-  
 tie Monarch *Ahashuerosh*<sup>q</sup>: but all people,

euen all beleeuers, of what age, sex, qua-  
 litie or condition, in what place, or what  
 time soeuer they liued, the poore and af-  
 flicted shall be as welcome guests as the  
 rich, yea, *the poore shall eat and be satisfi-*



ed. Lastly for cheere, there are no dainties there wanting, *there are Oxen and fatlings*: yea, *a Feast of wines fined and purified, and of fat thinges full of marrow*, sayth the Prophet, whereby are signified the sweete graces of God, conuayed vnto faithfull soules, by the ministrie of the word and Sacraments, as the remission of sinnes, and assurance of Gods loue and fauour, and full conquest ouer sinne, Satan, death, and hell: which are farre sweeter than most *fined & purified wines*: *Cant. 1.1*  
 Yea, than honie, and the honie combe, and wherein *they reioyce with ioy unspeakable and glorious*. Oh, that we could truly hunger and thirst after this heauenly banquet, and follow the counsaile of our Sauour Christ, not labour so earnestly, for the meat that perisheth, but for *that meat which endureth to eternall life* w. *It w Ioh. 6.27*  
 followeth.

*Doubtlesse kindnesse and mercie, shall follow me, all the daies of my life, and I shall remaine a long season, in the house of the Lord.* The Prophet *David*, hauing (as we haue heard) expressed, the singuler fauor, loue, and prouidence of God, towards him and his people, by two pleasant and  
 familier

familier metaphors, now he commeth in this last verse, to shew the vse thereof, viz: That hereby his faith was confirmed, and settled in the prouidence of God, whereby to be preserued vnto the end. The Summe

*The summe  
of this  
vers.*

whereof, is thus much in effect: *q. d. Seeing I haue had such great experience of Gods fauour and loue, I am perswaded, that he will continue the course thereof vnto mee, euen vnto the end, that now hauing passed thorough so many dangers, and peaceably obtained the Kingdom, I may now spend all the rest of my daies, in the seruice and worship of God, and sound forth the Lords praise, in the house of my God.*

*The diuision  
of this  
verse.*

And this verse consisteth of two principall parts: first what hee doubted not to receiue, (*kindnesse and mercie shall follow me, all the daies of my life:*) Secondly, what vse he would make thereof, (*euen dwell along season, in the house of the Lord.*) The first part may be subdiuided againe into these members or branches; first, what he looked for to receiue, (*kindnesse and mercie:*) Secondly, how to receiue it, (*it should follow him:*) Thirdly how long, in this manner, these things should be bestowed vpon him, (*euen all the daies of my life.*)

*The subdi-  
uision of  
the first  
part.*

These

These things doe affoord verie profitable obseruatiōs, if I could so insist vpon them, but time hath preuented me, and I am desirous to make an end of this Psalm, because it so well fitteth the present occasiō: wherefore that I may not bee tedious, I will but point out the cheefe matter, and leaue the rest to your Christian meditations.

Doubtlesse *kindnesse, and mercie*. When 1. part.  
*Dauid* purposed to build God an house, saying vnto *Nathan* the Prophet of God, Behold, I dwell in an house of Cedar trees, & the Arke of God remaineth within the curtains<sup>x</sup>. *Nathan* (before hee had asked <sup>x 2. Sa. 7.2</sup> counsaile of God) approoued therof, and said: *Goe and doe all that is in thine heart, for God is with thee*. But *Dauid* being a 3.  
man of blood, was not fit for such a work, 4.  
and therefore the same night, the word of the Lord came to *Nathan*, That he should 12.  
tell *Dauid*, hee was not the man, that should build Gods house, but his sonne, that should proceed out of his loynes: concerning whom the Lord thus promised.

*I will be his Father, and hee shall be my 14.  
Sonne, and if he sinne I will chasten him with  
the rod of men, and with the plagues of the 15.  
R children*

children of men, but my mercie shall neuer depart away from him. Surely, neuer was this promise more truely fulfilled vnto Salomon, than it was to David himselfe, God was his Father, and therefore when Da-

- y 2. Sa. 11. <sup>4. 17.</sup> uid sinned, both committing whoredome and murther<sup>y</sup>, the Lord sharply corrected, and chastised him many waies, as by the death of the child, which was begotten in Adulterie<sup>z</sup>, by his sonne Ammons incest, defiling his owne sister Thamar<sup>a</sup>, by Absoloms killing of Ammon<sup>b</sup>, by Absoloms unreasonable practises, persecuting him, and seeking to get the Kingdome from him<sup>c</sup>, by Shimeis cursing of him to his face<sup>d</sup>, by Absoloms abusing of his Fathers Concubines<sup>e</sup>, by the fearefull death of Absolom, being hanged in an Oake<sup>f</sup>; yea in a woord, the hand of God, was still stretched out against him, all the daies of his life; yet did God neuer take away his mercy from him, so that hee might say with the Apostles, *I haue been persecuted, but not forsaken* 8: and so to the like effect, heere hee saith, doubtlesse kindnesse, and mercie, &c.
- He saith not, Doubtlesse, my head shall still bee annointed with oyle, doubtlesse, my eyes shall still run ouer, or doubtlesse, my prof-
- peritis

g 2. Cor.  
4. 8, 9.  
απορουμε-  
νδι, αλλ' ουκ  
εξαπορου-  
μενοι εσμεν  
μενοι αλλ'  
ουκ εγχα-  
ταλειπο-  
μενοι.

peritie shall neuer decay. For that was a  
speech of infirmitie, (as he himselfe after-  
wards confessed) *I sayd in my prosperitie, I*  
*shall neuer bee mooued*, but had miserable  
experience of that his weakenesse, for the  
Lord turned away his face, and then hee  
*was sore troubled<sup>h</sup>*; yea, & (to omit all the  
great miseries and straits, that he sustained  
before he came to the Crowne, through  
the hot and long persecution of *Saul*;) af-  
ter he was annointed King, (and as it see-  
meth, penned this Psalm in thankfull  
remembrance of Gods mercie towards  
him;) Yet sometimes, his cup did not  
runne oter, as when he was readie to faint  
for thirst, and so greedily longed, but for  
a cup of water, *of the Well of Bethlehem by*  
*the gate<sup>i</sup>*; and also when for that great  
sinne, in causing the people to bee num-  
bred, the Lord sent *Gad* vnto him, and  
put it to his choice, whether hee would  
haue seauen yeeres famine, to come vpon  
him in his Land, or slye three moneths  
before his enemies; or three daies pesti-  
lence. Whereupon *Dauid* himselfe con-  
fesseth, *hee was in a wonderfull strait<sup>k</sup>*: *k 2. Sa. 24.*  
but yet *Dauid*, by the assurance of faith, *13, 14, &c.*  
cleaueth fast to this hold, that doubt-

h Ps. 30. 6,  
7, 8.

i 2. Sa. 24.  
15.

k 2. Sa. 24.



Doctrine.

Confirmation.

1 Psa. 42. 3.  
and 80. 6.

m Ioh. 13. 1  
\* Vsq; ad  
mortem  
continua-  
uit, & post  
mortem e-  
tiam, per-  
seuerat.  
Tollet. in  
Ioh. Tom.  
2. fol. 20.  
n Esay 54.

8.

lesse, kindnesse and mercie would follow him,  
q. d. Let what chaunge or alteration soeuer  
befall me, in regard of mine outward estate,  
and condition, yet am I sure Gods kindnesse,  
and mercie, shall neuer bee taken away from  
me. Hence then, we haue a verie com-  
fortable lesson taught vs, viz: That how-  
soeuer it please God for our sinnes, to  
alter our outward estate, to giue vs stor-  
mie and gloomie weather, as well as faire  
and Sun-shine daies, sometimes to make  
vs glad, and sometimes to giue vs plentie  
of teares to drinke<sup>1</sup>, yet is God no chang-  
ling, that he should breake off the couric  
of his fauour and loue, towards his elect,  
but whome hee loueth, *he loueth to the*  
*end*<sup>m</sup>\*, and whom hee embraceth, *it is*  
*with an euerlasting compassion*<sup>n</sup>: his mercie  
and loue doth aswell appeare (if God o-  
pen our eies) in Aduersitie, as in prospe-  
ritie, in fatherly chasticements, and cor-  
rections, as in giuing vs our hearts desire.  
And therfore howsoeuer Sathan is excee-  
ding subtil to perswade, (and thorough  
our weaknesse, we are readie inough for  
to apprehend the same) that if God lay  
neuer so little sicknesse, trouble, or losse  
vppon vs; by and by we thinke, and say;  
Oh,

*upon the 23. Psalm.* 233

Oh, God loueth me not, if he did, he would not deale thus, and thus with me, or this and that should not befall mee. Let vs *Vse.* take heed we be not deceiued, this is no other temptation, than Christ Iesus himselfe was acquainted with, who no sooner was an hungred, but by and by Sathan was at his elbow, to perswade him, that he was not *the Son of God*<sup>o</sup>. Let vs therefore follow the example of our Captaine, o Mat. 4.3 and draw forth the sword of the spirit, and say : auoid Sathan, for howsoeuer God take away my health, wealth, peace, and libertie, yet his mercie and louing kindnesse he will neuer take away from mee : but rather by these thinges, doth seale the assurance thereof vnto mee, for it is written, *as many as I loue, I rebuke and chasten* P, and God correcteth euerie child p Reu. 3. 19 that hee receiueth, *as the father doth the child, in whome delighteth*<sup>h</sup>. But of this q Pro. 3. 11 wee haue sufficiently heard, and spoken Heb. 12. 5. before. But how shall *Dauid* receiue this kindnesse and mercie ?

*Shall follow me.* This is a word of sin- 2. part. gular comfort, and teacheth vs, that God *Doctrine.* will not onely shew vs kindnesse and fauour, when we doe earnestly sue and seek

Confirma-  
tion.

- for it, which is our dutie to doe, but euen when through weakenesse, we shall (as it were) forsake God, and flie from him, then will he follow, pursue, and ouertake vs with his mercie; so the Lord hath promised, not onely to bee nigh *to them that call vpon him faithfully*: but before wee call, he hath promised to answer, *heere I am*<sup>r</sup>. So hee followed *Adam* with his mercie, when he had sinned and hid himselfe *amongst the trees of the Garden*, *Adam where art thou*<sup>r</sup>? So hee followed *Imah*, when he fled post-hast from the presence of the Lord, and sent forth a great wind, and a mightie tempest, *to fetch him home againe*<sup>u</sup>: and so he followed *David*, when he made such great speed towards hell, committing one sinne, and then a greater to couer it withall, and by the ministrie of *Nathan*, brought him to the sight of his sinne, *and repentance, that he might be saued* w: wherein appeareth, the great difference betwixt Gods dealing, and mans, for men follow after them that they are to receiue any thing off, but God followeth them, to whome he may giue his mercie\*. Yea, so proane is God to doe good, that he doth good both to the wicked<sup>x</sup>,
- <sup>r</sup> *Mat. 5. 45*

<sup>r</sup> *Psal. 145.*  
18

<sup>r</sup> *Esa. 65. 24*

<sup>r</sup> *Gene. 3. 9.*

<sup>u</sup> *Ion. 2. 1. 3*  
4.

<sup>w</sup> *2. Sa. 12*

<sup>r</sup> *Homines*  
*magis per-*  
*sequuntur*  
*eos, a qui-*  
*bis accipi-*  
*ant, quam*  
*quibus*  
*dent,*

*Musc. in Ps.*

<sup>r</sup> *Mat. 5. 45*

*and*

and to beasts<sup>y</sup>. Yea, the Lord delighteth <sup>y Ps. 36.6.</sup>  
to doe his people good, as hee himselfe <sup>z Jer. 32.41</sup>  
hath sayd, in *Jeremie*<sup>z</sup>. And this is the  
ground of our perseuerance, and conti-  
nuance in the state of grace; to the end,  
that howsoeuer, we bee weake and fro-  
ward, readie to start aside like a broken  
bow, and to turne our backes vpon the  
Lord, *and flye from him*, as hee complaineth  
by his Prophet<sup>a</sup>: yet God will <sup>a Jer. 32.33</sup>  
not leaue vs, but follow and ouertake  
vs with his blessings. For so hee hath  
promised, *ill make an everlasting co-  
uenant with them, that I will neuer turne  
away from them to doe them good, but I  
will put my feare in their hearts, that they  
shall not depart away from mee*<sup>b</sup>. Second- <sup>b Ie. 32.40</sup>  
ly, Christ (*who was heard in all things*<sup>c</sup>) <sup>c Iohn 11.</sup>  
hath thus prayed for his Saints; *Holy* <sup>42.</sup>  
*Father, keepe them in thy name*<sup>d</sup>. By ver- <sup>d Ioh. 17.11</sup>  
tue of which prayer, and Gods promise,  
wee are sure, wee shall stand and con-  
tinue in the state of grace, to the end;  
and that hee will prosecute vs with his  
mercies, notwithstanding our great weak-  
nesse, and frowardnesse. But how long  
doth *David* assure himselfe, to enioy  
this mercie?

3. part.

(*All the daies of my life.*) Such is the great inconstancie of man, in that which is good, that without any cause, to morrow he will persecute with hatred, him, whome to day hee persecuteth with all kindnesse, and be as readie to hunt, as euer to helpe him: But GOD is no such changeling, hee is neuer wearie, but still delighteth to doe his Saints good, though for a moment in his anger, hee turne away his face from them, yet *with euermlasting compassion doth hee embrace them<sup>c</sup>*, hee hath sayd it, and will not alter the thing that is gone out of his lippes, *I will not faile thee, nor forsake thee, all the dayes of thy life<sup>f</sup>*, he that is our God in our youth, strength, wealth, and life, will bee our God in old age, in our weakenesse, pouertie, and death, to goe thorough the valley thereof with vs. But what will *Dauid* doe for all this mercie continued?

2. part of  
the verse.

*I shall dwell a long season in the house of the Lord.* A most notable example of one rightly vsing his riches & honor, to the glorie of God, by promoting the seruice and worship of God, both in himselfe and others, hee sayeth not as that wicked



wicked rich man in the Gospell, when he had pulled downe his old barnes, and builded new, and filled them with corne, Soule, be merrie, eate, drinke, and take thine eases; But rather he sayth: Oh my soule, God hath aduanced thee, in de-  
 spight of all thine enemies, and therefore The summe of these words.  
 now forget not Gods benefits, but be thankfull, and deuote thy selfe to his seruice, and worship, and aduance Gods honour, in his holy Temple. Oh that men could thus vse their wealth, and honour, as helps to further, and not as pul-backes to hinder them in the way of saluation, it was *Dauids* greatest ioy, when he might freely ioyne with the people of God, in the publicke exercises of Religion, for so hee hath confessed, I was glad when they said, wee will goe into the house of the Lord<sup>h</sup>, and it was his greatest griefe in his persecution and troubles, to bee deprived of this blessing, as he sheweth, saying: *As the Hart doth bray for the riuers of water; so panteth my soule after thee oh God, my soule thirsteth after God, euen after the living God, when shall I come and appeare before the presence of God?* And of all other, this h Psal. 132. 1.  
 was Ps. 42. 1, 2

338 *The seventh Sermon,*

was his most earnest request vnto God, saying, *One thing haue I desired of God, which I will require, euen that I may dwell in the house of the Lord, all the dayes of my life* k. Many things hee wanted, but because his felicitie consisted in the feare and seruice of God, therefore in comparison thereof he cared for no other thing. The Lord giue the like desire to Prince and Subiect, pastor and people, and then will the Lord God of Israel bee the God of England, hee will delight to doe vs good, and in despight of all our enemies, continue a happie gouernment ouer vs still.

*Conclusion  
with appli-  
cation.*

And now to draw towards an end, I am to publish vnto you both full ioyous tidings, and full heauie newes (both of them I perswade my selfe, newes not heard of, of many of you before) it hath pleased God to take to himselfe from among vs, our dread Soueraigne *Queene Elizabeth*, and these are heauie newes) that wee haue lost her, who not onely cloathed vs with Purple and Scarlet, pleasures and costly iewels, and all the delights of the children of men, as *Dauid* sayd of *Saul* to the daughters of *Israel*,

rael <sup>l</sup>, but as a tender *nursing mother* <sup>m</sup>,  
 fedde our soules with the *hidden Man-* <sup>m</sup> Esay. 49.  
*nah* <sup>n</sup>, and bread of life <sup>o</sup>, vnder whome <sup>23</sup>  
 many of vs haue beene borne into the <sup>n</sup> Reu. 2. 17  
 world, and by the ministerie of the Gos- <sup>o</sup> Ioh. 6. 35  
 pel (which she hath maintained) begot-  
 ten and borne vnto God <sup>p</sup>, in whose <sup>p</sup> Gal. 4. 19.  
 dayes, nothing but peace & plentie haue  
 beene seene <sup>q</sup>, whereas other our neigh- <sup>q</sup> Psal. 147.  
 bour Countries, haue beene wasted and <sup>14.</sup>  
 consumed with warres, *Ephraim eating vp*  
*Manasses, and Manasses Ephraim, and*  
*both of them deuouring Iudah, as the Lord*  
*hath threatned* <sup>r</sup>, their goodly Cities and <sup>r</sup> Esay 9. 21  
 townes being ransacked and destroyed,  
 grasse, brambles, and nettles growing in  
 their streetes, pallaces and Temples for  
*want of passengers* (as *Jeremie* lamenteth <sup>s</sup>, <sup>s</sup> Lam. 5. 18  
 their walles and windowes inhabited by  
 Owles and Battes, mens hearts fayling  
 for feare of the continuall sounding  
 of Trumpets, thundring of Drummes,  
 neyghing of horses, ratling of Armor, and  
 roaring of Cannons, so neare some of  
 our borders, that our windowes and <sup>At the loo-</sup>  
 houses haue trembled with the report <sup>sing of Ca-</sup>  
 thereof <sup>\*</sup>, <sup>lice.</sup>

Yea,

Yea, their streates haue runne with  
 streames of blood, their houses set on  
 flaming fire, their wiues and daughters  
 abused, and children dashed against the  
 stones in their sight: whereas we haue sate  
 (for more then foure and fortie yeares)  
 euerie man vnder his vine and figge-tree,  
 enioying the fruit of our labours, and  
 reuenues of our lands, without either ho-  
 stile inuasion, or ciuil dissension, *our speares  
 are worm-eaten, and our swords turned into  
 mattockes and sithes, instruments of husban-*  
*drie,* as the Prophet speaketh<sup>t</sup>, or rusty in  
*their scabberds, the noyse of the Cart and  
 Whippe are heard in our streetes, our  
 townes full of children playing, and old men  
 leaning upon their staues,* as the Prophet  
*o Zacha. 8, Zacharie speaketh u, Man goeth forth*  
*4.5 to his labour in the morning, and returneth*  
*w Psal. 104. not untill the euening w.* When hee goeth  
*23* from home, hee is not feared by any am-  
 bush of enemies, & when he lieth downe,  
 he is not wakened with sound of Alarm.  
 Oh happie wee that haue liued such gol-  
 den dayes! But behold the instrument  
 of this our glorious happinesse is now ta-  
 ken away, and this is the cause of our  
 sorrow,

sorrow, yea time of mourning, comes wherein we haue euerie one cause to goe heauily as hee that mourneth for his Mother, as *David* sayth\*. Yea if the Lord had x Ps. 35. 14 not dealt more graciously with vs then either wee haue deserued, or could expect, this had beene to vs all that mournfull day, whereof the Lord by his Prophet *Amos* speaketh, *I will turne your feasts into mourning, and your songs into lamentation, and I will bring sackcloth on all loynes, and baldnesse on euerie head, and I will make it as the mourning of an only sonne, and the end thereof as a bitter day* y. *Amos*. 8. 10  
when all the orders, and companies of this Realme, from the honourable Counsellor, to him that draweth water; from the reuerent Iudge that sitteth vpon the Bench, to the abiect begger that sitteth in the ashes; from the man of gray haire, to the sucking childe, should haue mourned in euerie corner of the land, complained in euerie street, and cried in euerie house, Alas for the day, alas for the day of the Lord, it is come, it is come z. z *Zach*. 12. 13  
And though God haue in great measure turned our heauinesse into ioy, (as anon



we will consider) yet to mourne in measure, in faith, and in the feare of God, for the losse of the parents of our bodie naturall, or politike, is agreeable to the law of nature, allowed by the law of nations, consonant to the law of God, and confirmed by infinite examples, diuine and prophane. We reade in the Chronicles of the Scriptures, that when king *Iosiah* died, who put away Idolatrie, restored true Religion, kept the Pasleouer, loued his subjects, and serued God zealously all the dayes of his life, so that the holy Ghost himselfe hath registred his prayles in this sort : *Like vnto king Iosias was there no king before him, that turned to the Lord with all his heart, and with all his soule, and with all his might* <sup>a</sup> : I say it is recorded, <sup>25</sup> that when he died, the Prophet *Jeremie* and all *Judah* and *Ierusalem*, so bitterly lamented <sup>b</sup>, that whensoever afterwards the Scriptures did speake of any great lamentation, they did sample it with that of *Hudadrимmon* in the field of *Megiddo*, as you shall reade in the prophesie <sup>c</sup> of *Zachariah* <sup>c</sup>, and surely neuer had they <sup>11</sup> greater cause to mourne for *Iosiah*, then

wee for Queene Elizabeth, but specially if the Lord for our sinnes had giuen vs an *Eliakim* to succeed. But why should I presse this poynt, seeing euerie face is so plentifully watered with teares, as though euerie one of you had obtrayned *Ieremies* request, *your heads being full of water, and your eyes a fountaine of tears*<sup>d</sup>. *d Iere. 9. 1.*

Wee will therefore bend our mindes to the consideration of the cause of this euill, which the wise man telleth vs: *For the sinnes of the people, Princes shall often bee changed*<sup>c</sup>. *Propter peccata populi erunt multi Principes.* *c Pro. 28. 2*

Let vs cease then to weepe for her, that wee haue lost such a one, and rather bee thankfull vnto God that wee haue had such a one\*, for shee is gone not to prepare a place for vs, but to enioy that place which Christ hath prepared for her<sup>f</sup>, whose truth shee professed and maintained, and may say vnto vs, as Christ said to the daughters of Ierusalem, *Weepe not for me, but weepe for your selues, and your sinnes, which haue cut asunder the threed of my life* &. *Fie vppon our Atheisme, carnall profession, blasphemie, couctousnesse, whordome, drunkennesse, pride,*

\* *Non metemur quod talem amisimus, sed gratias agimus, quod talem habuimus.*  
*Hieron,*  
*f Ioh. 14. 2.*  
*g Luk. 23.*  
28

pride, prophane of the Sabbath, contempt of the word, and great vnthankfulness, which raigne in Court and countrey, wherby we haue brought many plagues vpon vs, and now lastly this greatest of all, the death of her Maiestie, to the banishing of the Gospell and breake-neck of our peace, and ship-wracke of our prosperitie, if God had not for his owne names sake, dealt most mercifully with vs. But let vs come to consider what comfort god hath mixed our mourning with.

And herein first we may consider the mercifull dealing of God towards our Queene, that notwithstanding the Pope and Papists (who haue euer beene as full of mischief to England, as euer was the Troyan horse to Troy, as a learned man obserueth.) And many hollow hearted *Achitophels*, haue by all pestilent practises, sought to take away her life, yet the Lord in despite of them all hath lengthened it, to the full age of man, *which is three-score yeares and tenne*, as *David* noteth <sup>e</sup>, and now lastly taken her to himselfe in peace, and full of dayes, euen

Dr. King in  
Jonas. fol.  
401.

ePl. 90, 10

as a ricke of corne which commeth into the barne in due time.

And if we looke vpon our selues, who haue the chosen shaft of Gods Quiuer, the high and mightie Prince, *James* the king of Scotland to bee proclaimed (according to his right) the king of England, France, and Ireland, the constant and zealous defender of the truth : O Lord, what heart can conceiue, or tongue expresse this wonderfull mercie of God towards vs ; what a wonder is this to all the world, that no sooner did our Sunne \* *Mira ca-* set, (which we feared would haue broght *nam, sol oc-* vppon vs a most dolefull night) but in a *cubuit nox* moment, it passed through the other He- *nulla, secu-* mi-sphere, and hath risen againe, giuing *ta.* vs comfortable hope of a more ioyfull *qui non vi-* day then euer we inioyed, oh let vs com- *det, cecus;* mend the finishing of this glorious worke *qui non* to him that hath begunne it, let vs pray *laudat, in* for our king that hee may long enioy the *gratus, qui* honour, and bee able to beare the bur- *relinquitur,* then ; and wherein wee haue sayled in *insanus est.* our prayers for our late Queene, let vs *Honos, &* double them for our present king, that *onus,* God would giue him the wisdom of

Salomon, the vpright heart of *Dauid*, the zeale of *Iosiah*, the corage of *Ioshuah*, & the long life of *Methushelah*; that if it bee Gods pleasure hee may raigne, so long as Sunne and Moone endurieth, and resigne his Scepter when he resigneth himselfe into the hands of Christ, at his glorious comming to iudgement; and specially let vs pray, that (with *Dauid*) hee may make conscience of Gods house all the dayes of his life, that in his owne person hee may bee as an example, and go before vs his Subiects in the zealous profession of Religion, and also purge Gods house by refining the sonnes of

*Leuie* <sup>f</sup>, taking away the *blind* <sup>s</sup> and the *lame*, and all such as haue not gotten siluer Belles <sup>h</sup> at the skirts of their garments, the *Vrim* <sup>i</sup> and *Thummim* in their breast plate, and holinesse <sup>k</sup>, to the Lord, ingrauen in letters of gold vpon their forehead: that so with greater cheerefulnesse wee may lift vpp pure hearts and hands in his Sanctuarie. In the meane time, (as keeping a Christian meane betwixt these contrarie affections, of mourning for our late Queene, and reioycing for

f Malac. 3. 3

g 2. Sa. 5. 6.

h Ex. 28. 33

i Exo. 28.

30

k Ex. 28. 36

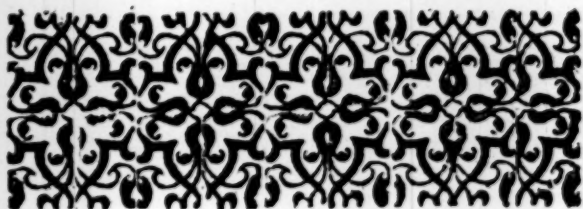


for our present king) let vs as one man,  
with our soules giue glorie vnto God,  
and with our tongues, in a strong vnited  
crie, say, God saue King *James*, *Amen*, <sup>1 Reu .3.14</sup>  
and let (*Amen*<sup>1</sup>) euen the faith-  
full witnesse of heauen, say  
Amen vnto it, Amen,  
Amen.

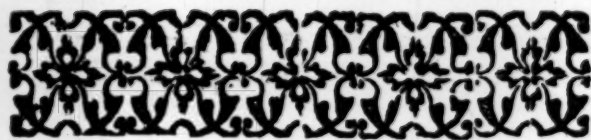
Laus Deo.

FINIS.

S 2







## To the Christian *Reader.*



Hese Sermons beeing  
committed to my care,  
to be printed, in the ab-  
sence of the Author (by  
meanes of the contagi-  
ous sicknes in London:)

I am to intreate thee (curteous Reader) to  
bear with such defects or defaults, as haue  
passed the Presse, either through my own,  
or the workmens ouersight. Wherein, no  
maruaile if we might be ouertaken, con-  
sidering the closenesse of the Copie, and  
the same not re-written, but deliuered  
vnto vs as he did set it downe at the first  
draught, (ouer-running his noates) and  
referring vs by signes and markes to, *finger*  
displaced: wherein (peradventure) wee  
haue not rightly traced him, or discried  
his directions in euerie place.

This I thought good to prefix in ex-

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cuse of the *forme*: but as for the *matter* of the Booke, it is able to speake for it selfe, and that in such sort, as I doubt not, will preuaile with such as feare God, and which can discern betweene badde *Bookes* or paltric *Pamphlets*, (which haue of late pestered the land) and betweene sound *Sermons*, or profitable *Treatises* that carrie their waight with them, and serue substantially for the building and beautifying of the Lords house.

As this Booke is thus able to vouch testimonie for it selfe, out of God his most holie Oracles: so I can beare this witnesse vnto it: that being in *Kent* when the most of these Sermons were preached, I haue heard them commended, and God thanked for the Authour, by such, as whose hearts, I perceyued, were touched, nay, much mooued at the hearing of them.

And further, touching the man; (sith I am indyting this Preface without his priuitie, and writing not to claw him, whereby nought can bee gained; nor to giue *Tytles* to men, to whom belongs nothing but shame; but to gaine glorie to God, to whome all praise is due, for raising

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raising vp such instruments to the furnishing of the ministerie, and building vp of his Saints :) I say, touching the man, this I may truly, and not to no purpose report: that hee comming from *Emanuel College in Cambridge*, (for want of maintenance, (as I suppose) euen in his young yeares, before hee was ripe: and afterwards (as himselfe reporteth in his Epistle Dedicatorie going before) spending some yeares (and those not vnprofitably:) as appeareth: when, after that, hee addressed himselfe to the Ministerie, and was newly (young, as yet) entered thereinto, and placed at *Wie in Kent*, where now he is: he seemed to haue the thoughts of *Moses*,<sup>a</sup> *I am not eloquent*, send whom thou wilt, &c: and of *Ieremie*,<sup>b</sup> *I cannot speake I am a child*: and of *Paule*:<sup>c</sup> *Who is sufficient for these things?* The consideration whereof, not onely mooued, but euen enforced him to fall roundly to his studie, and hauing gotten good Bookes about him; hee so laboured therein, rising earlie, and sitting vp late, adioyning also practise of continuall preaching to his set order of reading: as that in short time hee ouer-tooke such

<sup>a</sup> Exod. 4.

10, 13.

<sup>b</sup> Ier. 1. 6.

<sup>c</sup> 2. Cor. 2.

16.



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as in those parts had beene before him in Christ, and had been accounted chiefe in the labours of the Gospell: yea, hee matched the proceedings of many, who stay longer, & take further degrees of schooles in the Vniuersities.

And thus becomming a man well knowne for sufficiencie, was called vpon to make one in the combination at *Asford*, where for the space of certaine years he hath kept his course, as his turne came about, with credite, and like a good steward brought forth those things *both new and old*, wherewith hee had before furnished himselfe in his priuate studies, and by his publike and painfull preaching in his more priuate Congregation: so much of the man.

Concerning his manner of preaching at the first: I haue then noted, and since heard himselfe acknowledge it, that it was somewhat *conceited* and *fantasticall*, fauouring more of *Wit* then of *Wisedome*, stufte with humane learning, and borrowing (withall) some flowers of the *Fathers*, out of *Hisbernicus*, pleasing also himselfe many times with wittie *Alligories*. And (to be short) taking a course more painfull  
then

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then profitable. Now, these his Sermons shew what he hath read, and that he contemneth not either the *School-men*, or the old or new *Writers*, no, nor the *Humanitians* themselves, as hee hath beene challenged: yet this I can say withall; that hee shewes himselfe more plentifull (by making shew hereof) in this his penned *Treatise*, then hee was in the Pulpit, in preaching of the Sermons. The which no doubt he hath done with advised iudgement, considering that a man may (by reading) at leysure, ponder the sentence and sense of an *Author* alledged; which (in hearing) on the suddaine (especially if it be cited in a strange tongue) he can not doe, without finding his attention therewithall much troubled. Againe, if a Preacher were bound to cite authoritie for all that he speakes; hee should neuer haue done; for, as the Wise man saith, *What is it, whereof man may say, behold this is new*: so also, we may often say, *Nihil iam dictum, quod non dictum prius*. Yea further, I do not see (for my part) any such profite in the great curiositie of some (of late much practised) in quoting chapter and verse so thicke  
and

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and three-fold as they doe, no not out of the holy Scriptures themselues. For it may be obserued, that our Sauour himselfe and his Apostles are oftentimes contented to quotate at large, not citing so much as the Psalme or Chapter whence they alledge (much lesse the Verse:) but pointing as it were, to the place; they presently bend themselues to make vse of it, according to the purpose they haue in hand, as in Math. 4. 10. Iohn 7. 38. Ro. 9. 25. Rom. 10. 15. Rom. 11. 26. Heb. 2. 6. Iam. 4. 7. In many of which places we may also obserue, the sence, rather than the words, to be alleadged, yea, the sence also, sometimes rather collected, than expressed. And so also Master *Caluin* (a man pregnant in the Text) verie often in his writings, doth in such sort quotate and cite the Scriptures. And touching the Author of these Sermons, as he hath changed his first kind of preaching (as I said) into a better method: so also in his present manner of handling the word, he is not so plentifull in alleadging places, as in this his treatise hee hath set downe. By which his course and conscience in the labours of his ministrie, (seeing

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king his peoples good, not his glory) what good hath been don in his charge, bringing into good *compasse*, that people, which not many yeeres agoe were out of *square*: I had rather ye should find it in *M. Stoughtons Treatise*, of *\*the Gospels prosperous* *Or the vantage* *successes*, than read it reported by my pen. *nitie of Po-*

Onely this in this place I will remem- *perie.*

ber, that these paines in studie and carefull ouersight in teaching and gouerning the people committed to his charge, hee hath imployed in a place, where both Parsonage and Vicaridge being improprie, swallowed downe into the gulfe of those *High places* that sometimes stood in this land, (as this was into the Abbey of *Battell*;) the stinted allowance for this mans maintenance, after all defalcations (the fat offerings for the priests who in those dayes liued, being now ceased) is xvii. pound by the yeare, and no more, the rest is supplied by way of contribution, wherein I cannot but commend both Preacher and people; the one for being contented with such allowance as is made; the other for extending so farre as they doe. But my hope is, that ere it be long, some good order will bee taken where.

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whereby Preacher and people, (both in this place and many others) shall bee otherwise provided for; the one secured with a certaine or standing stipend, the other freed from a chargeable contribution, which comes the more vnwillingly from them, by meanes they are neuer a whit the more eased, from yeelding their impropriate, both great and small *tythes*.

In which regard, heere fitly commeth to be had in thankefull and honourable remembrance, the *Royall bountie* of our late Soueraigne and gracious Queene *Elizabeth*, who at the instance of that most worthie, religious, and deeply prudent Councillour, Sir *Frauncis Walsingham*, Chauncelour of the Duchie of *Lancaster*: was pleased to impart a large portion of those her Reuenues (certaine hundred pounds) to yeeld standing yerely stipends of Fiftie pounds a peece, to some \* Preachers to labour in that shire, (before as it may seeme, but slenderly provided for in that behalfe) which I thinke also to be the cause that mooued this Authour (their Countrey-man) to be so carefull of that County, as appeareth before in his Epistle to his friends and kinsfolks of *Lancashire*.  
But

\* *Master*  
*Midglie.*  
*M<sup>r</sup>. Harri-*  
*son, &c.*



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But to returne (and so to draw to an end:) after hee had preached many other Sermons at *Ashford* aforesaid in his severall turnes: at last, hauing begun, and fully finished the 23. Psalm, in these seuen Sermons: hee was much importuned by many to put them in print, especially by Master *H. H.* who being the first man that gaue him certaine and full information of our late *Queenes* departure, and of the Proclaming of our present most gracious King in London on the Thursday before: he did so stirre him vp to fit himselfe to speake the next Saturday (being his course to preach, which fell out to bee the last of these Sermons) that he in such sort spake vpon those two (the one dolefull, the other ioyfull) occasions; as that there was not an eie in that plentiful audience of right worshipfull and others, (met about the said Proclamation to bee made also there;) but sent out abundant testimonies of that their ioyfull-sorrow.

Thus commending this booke to the kind acceptance (the which I do the more desire, in regard of the timorous disposition wherewith I haue perceiued the Author

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thor to be much oppressed, euen since hee  
committed his booke to the Presse: from  
which his bashfull feare, if he shall be by  
the curtesie in some measure set free, hee  
may be brought to impart mo of his Me-  
ditations, wherinto he hath alreadie made  
some entrance :) And commending thy  
selfe to the word of grace, which is able  
to build thee further to an inheritance  
among the Saints: I bid thee fare-  
well. From London the last  
of September,  
1603.

*Thine in the Lord Iesus,*

John Swan.



